The Collection of Hindu Law Texts

Vol II. Part II.

YÂJÑAVALKYA SMṚTI

WITH THE COMMENTARIES OF

(1) The MITÂKṢHARÂ by Vijñanesvara Bhikṣhu

AND

(2) The VIRAMITRODAYA by Mitramis'ra

Âchârâdhyâya

Chapters VIII-XIII.

An English Translation with notes

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FOREWORD.

The second part of the **Âchârâdhyâya** of the Smṛti of **Yâjñavalkya** with the two Commentaries viz. the **Mitâkṣharâ** and the **Viramitrodaya** containing Chapters VIII to XIII are now being presented to the readers. In pursuance of the plan cutlined for this Series, important and leading works on Hindu Law and which are recognised as authorities in the several parts of this vast country, were to be selected, and their texts in the original Sanskṛit published, together with the English Translations also, but after the publication of the texts. With a few exceptions, the texts in the Sanskṛt are nearing completion. As the Smṛti of **Yâjñavalkya forms** the basis almost for all the Schools of Hindu Law, that Smṛti was taken up first for translation, together with two of the most important of its commentaries, viz. the commentaries of the **Mitâkṣharâ**, and the **Viramitrodâya**.

The next part will contain, the **Vyawahârâdhyâya** and it is proposed to give the translation, not only of the two books, but of the commentary known as S'ulapâṇi together with liberal extracts from **Aparârka** and **Viśvarupa**.

The publication of the present part had to be done under great pressure, and but for the readiness and promptitude of the press, it would not have been possible to present it within the appointed time.

The assistance of my son Bal at considerable sacrifice has also been of substantial help in the completion of this Volume.

After the remaining two Books are completed, a separate volume containing a general preface to the work and the General Index will be published as the last of this work.

29th March 1937 }
Girgaum, Bombay. }

J. R. GHARPURE.

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CHAPTER VIII.

On the Purification of Things.

The Author now declares the purification of things.

Yâjñavalkya, Verses 182, 183.

Of golden and silver (articles), things produced in water, sacrificial vessels, the ladle, the stone-vessels, vegetables, ropes, roots, fruit, cloth, split bamboo, hides; 182. 5

Of vessels and of *chamasas*, with water is the purification intended; and of the *charu, sruk, sruva,* and oil vessels, by hot water. 183. 10

Mitâkṣharâ.—Sauvarṇam, *golden,* made of gold; **râjatam,** *silver,* made of silver; **abjam,** *produced in water,* such as pearls, conch, shell, mother of pearl &c.; **u'rdhwapâtram,** *sacrificial vessels,* such as the sacrificial mortar &c., on account of their being associated with the *grahas* &c.; **grahâḥ,** *ladles* such as the *ṣhoḍasi, and the rest*; 15 **as'mâ,** *stone vessel,* such as the flat stone for grinding &c.; **s'âkam,** *vegetable,* such as pot-herbs &c.; **rajjuḥ,** *rope,* made of grass, water-moss &c.; **moolam,** *root,* such as ginger &c.; **falam,** *fruit,* mango &c.; **vâso,** *cloth,* garment; **vidalam,** *split-bamboo,* articles made of bamboos &c.; **charma,** *hides,* 20 of goats &c. The mention of split bamboos and hides is indicative by implication of articles made of these, such as umbrellas, clothes. &c.

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Pâtrâṇi, *vessels,* such as the sprinkling vessel and the like others; **chamasas,**[1] the *chamasas,* for the sacrificial priest &c. 25

Of these *i. e.* of the golden vessels and the rest, if free from stain, and if they have only been touched by the unwashed[2] after meals, **wâriṇâ,** *by water, i.e.* by washing with water, *is the purification,* **s'uddhiḥ.**

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1. चमस:—a can or a ladle used at sacrifices for drinking the soma juice.
2. उच्छिष्ट—One who has not washed himself after meals.

Charu *i. e.* the charu[1] vessel. **Sruk**[2] and **Sruva**[3] are well-known; **sasnehapâtrâṇi,** *oil vessels,* containing oil, such as *Prâs'itra-haraṇa*[4] &c.

These also when free from stains are purified, *by hot water,*
5 **ushṇena vâriṇa,** as ordained by **Manu**[5] :—

" A stainless golden vessel becomes pure by water; simply likewise what is produced in water, what is made of stone, and a silver vessel not enchased[6]." "Not enchased" *i. e.*, of which the cavities are not filled with impurity.

10 As regards the purification of vessels having stains, the rule stated by **Manu**[7] should be followed:—

"Of all objects made of precious metals, or of gems, and of every thing made of stone, the purification is stated by the wise to be by ashes, water, and earth."

15 As ashes and earth produce the same effect, there is an option. But water must always be added. When, however, touched by the mouth of a crow &c. this rule must be observed viz.: "When touched by the mouth of a black bird, a vessel should be rubbed; and when rubbed by the mouth of a beast of prey, that
20 vessel must not be used". This,however, with the exception of a cat, since **Manu**[8] has observed: " The cat, and the ladle, and the wind, are always pure".

1. चरुस्थाली—the pot for boiling rice; the sacrificial rice.

2. स्रुक्—a wooden ladle, usually of *Palâśa* or *Khâdira* trees, used for pouring oblations of *ghee* into the fire.

3. स्रुव—also a ladle.

4. *Prâśitra—haraṇa*—प्राशित्र is the portion of the oblation to *Brahman* at a sacrifice ; and the vessel in which this is placed.

5. Ch. V. 112.

6. अनुपस्कृतम्—Medhâtithi and Nandana—'not defiled very much'; not adorned or carved in.

7. Ch. V. 111.

8.—Not found in the published editions of Manu.

Viramitrodaya.

Now considering that the duties of the *Varṇas* and the *Aśramas* generally consist of the purification of things, and also that the duty regarding sipping is also intended for purification, incidentally mentioning the means of the purification of gold, silver, and like other articles also, or their natural purity, the Author mentions the duty in the form of 5 sipping commencing with the text[1], "Of gold, silver etc," and ending with the text[2] "structures of baked bricks also", on account of the variety of the means of purification, he commences with the chapter on Purification, reached in due course

Yâjñavalkya, Verses 182, 183 (1). 10

Gold and Silver, i. e. any forms of gold and silver; *things produced from water*, such as the conch, mother of pearl &c; *sacrificial vessel*, such as the sacrificial *droṇa*, jar, pestle, by reason of their association with *graha*; *grahas i. e.* the ladles such as the *ṣhodaśis*, particular vessels used at sacrifices; *aśmâ*, the stone slab; *śâko*, 15 vegetable, such as pot-herbs &c.; *rajju*, rope, made of grass, water-moss &c; *vidalam*, split-bamboos and the like; the mention of split-bamboo and hides is also inclusive, by implication, of umbrellas, bags &c. made of these; *Pâtrâṇi*, vessels, such as the sprinkling vessels, and the like; *chamasâḥ*, the *chamasa* for the *Hotâ* and similar other sacrificial utensils. 20 Of these, if simply used for eating, or besmeared with ghee and other unctuous substance, if free from stain, the purification is by a mere washing with water.

Yâjñavalkya, Verse 183 (2).

Charuḥ i. e. the pot (for *charu*); *sruk*, such as the *juhû* and the 25 like; *sruvaḥ*, is well-known; *sasnehâṇi*, with unction *i. e.* vessels smeared with ghee &c., such as the *âjyapâtra* and the like. These when not used for eating, or when free from any stain, become pure by being washed with hot water; this is the deduction. As regards those, however, having a stain, the purification is stated by Manu[3] thus, "Of all objects 30 made of precious metal and of jewels, and of everything made of gold, with ashes, water, as also with earth has the purification been stated by the wise". Here, between the earth and ashes, there is option, as both mean the same; water, however is to be added, owing to the difference in action. (182, 183). 35

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1. Verse 182.
2. Verse 127.
3. Ch. V. 111.

The purification of sacrificial vessels &c. is by sprinkling with water

Yâjñavalkya, Verse 184.

For the *sphya,* the winnowing basket, the deer-skin, the grains, the pestle, the mortar, and the cart, sprinkling with water; as also of solid things, and of large quantities of grain, and of cloth. 184.

Mitâksharâ—Sphyo[1], *the thunderbolt,* a sacrificial instrument; **anaḥ**, *cart, i. e.* carriage. The rest are well-known; of these the purification is by hot water. The repetition again of the word **ajina**–*deer-skin*–is to indicate the particular one used as a sacrificial accessory; **saṃhatânâm**, *of solid things,* of the above-enumerated objects requiring purification, and, **bahûnâm**, *of large quantities,* of grain, and also of cloth. The mention of clothes is illustrative of the above enumerated objects requiring purification. Of the objects mentioned as requiring purification *i. e.* of large quantities of grain and cloth &c., when made in heaps, by sprinkling simply is the purification. The expression 'Large quantity' is relative viz., by regard to the quantity defiled by touch.

This is what purports to have been said: When grain or clothes are piled in heaps and those touched by *Chaṇḍala* or the like are less in number, while a large quantity are untouched, there, of those touched, the purification is by the method already described, and of the rest by sprinkling with water. So also another **Smṛti**:—"Of heaps of grain or cloth &c., when a portion has been defiled, that much only being taken away, the rest may be by sprinkling with water".

Moreover, when the proportion of the portion defiled by touch is great, and the portion not touched is small, then all must be washed. As is said by **Manu**[2]: "Sprinkling with water, however,

1. —A sort of a wooden implement of the shape of a sword used in a sacrifice. "वज्रो वै स्फ्यः" श्रुतिः
2. Ch. V. 118.

is of large quantities of grain and of cloth ; but by washing has been prescribed the purification of small quantities''.

Even when the quantities of the touched and of the untouched are equal, (the purification is by) sprinkling alone.

By ordaining sprinkling for large quantities, the purification of small quantities by washing was established, still the repetition again of washing of the small quantities is with a view to exclude the text as to washing in the case of equal quantities.

When, however, it is impossible to discriminate what portion has been touched and what has not been touched, washing alone (is the rule), as it is necessary to remove the taint in the other half.

According to the **Nibandhakâra**[1] : "While being carried by many persons, for grains, cloth &c., some of which are touched and the rest untouched, sprinkling with water alone (is the purification.)" 184.

Viramitrodaya.

Sphyaḥ, the sword made of the *Khâdira* wood ; *S'ûrpa*, the winnowing basket, is well known; *ajinam*, the hide; of others than these, other modes of purification having been mentioned ; *dhânya*, grain, such as paddy &c. used at a sacrifice; *musala* and *ulûkhala*, the pestle and the mortar, are well-known ; *anaḥ*, car ; *saṃhatam*, stored in heaps ; *bahu*, many ; *i. e.*, grain such as can be carried by many people (alone), and also cloth even the unsacrificial also ; of these, *prokṣhaṇam*, the sprinkling, is the process of purification. That has been stated by **Baudhâyana** : "For having been touched by the *Chandâla* or the like, when in quantity to be carried by many persons, sprinkling".

Here, in this connection in the *Mitâkṣhrâ* another rule of adjustment has been stated thus: when grain, and clothes also, are in heaps, and there, those touched by the *Chaṇḍâla* and the like are small, and those not touched large, then of those touched, the purification is as has been already stated ; while for those not touched, by mere sprinkling alone is the purification. When, however, those touched are large and those not touched are small, then for all is the washing. When,

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1. Digest writers, as will appear later on Cf. बोधायन (१-५-४७) देशं कालं तथाऽऽत्मानं द्रव्यं द्रव्यप्रयोजनम् । उपपात्तिमवस्थां च ज्ञात्वा शुद्धिं प्रयोजयेत् ॥.

moreover, there is an equality between those touched and the untouched, then sprinkling only. When, moreover, a discrimination cannot be made as to what has been touched and what has not been touched, washing alone. 'Even a partial impurity has to be removed', to this effect are some of the texts recited in the rule of adjustment in such a case. (184).

Having described the manner of the purification of objects not stained but defiled merely by touch, the Author now describes the purification of objects bearing a taint

Yjñavalkya, Verse 185.

10 **Paring in the case of wood, horns, and bones; by cow's hairs, the objects made of fruits; sprinkling by the hand, of the sacrificial utensils while performing a sacrifice (185).**

Special rule for purification of stained objects.

Mitâkṣharâ.—**Takṣhaṇamiti,** *paring &c.*, **daruṇâm,** *of* 15 *wood*, of the **s'ṛngâṇam,** *horns*, of the ram, buffalo, and the like, &c., **asthnâm,** *of bones*, of elephants, wild boar, conch &c. By the use of the word bones are also included the teeth; these when stained by leavings of food, 20 oil &c, are purified by earth, ashes, water &c. till the stain is removed, vide the general rule[1] of purification: "As long as the foul smell does not leave impure objects, as also the stain caused thereby, so long must earth and water be applied in cleansing the objects".

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Takṣhaṇam, *paring i. e.* the purification is by removing 25 that much[2] of the portion. **Phalasambhavâm,** *made of fruits*, vessels made of the shells of the fruits of bel, gourd, cocoa-nut &c., the purification of these is by brushing them *with cow's hair*, **gobâlaiḥ.**

Yajñapâtrâṇâm, *of sacrificial vessels*, such as the *sruk, sruva* 30 &c., at the time of being used in a sacrificial performance, by being rubbed *with the right hand* by means of the *darbhas*, or with the ends

1. Manu, Ch. V. 126.
2. *i. e.*—as may have been rendered impure.

of the Pavitṛ (stainer) sprinkling should be made according to the S′astra, as a part[1] of the principal Act. This[2] instance from a *S′rutra* sacrifice, *moreover*, is with a view to indicate that the purification of other vessels such as of gold &c., while employed in *Smârta*, or secular performances, though already cleansed, also is a part of the 5 principal ceremony. On the other hand, of those vessels which form part of a sacrifice though already cleansed, this sprinkling with the ends of the *Pavitra* is by way of a *Sanskâra*.[3]

Viramitrodaya.

Dâru, 'wood'; *śṛngam*, 'horns' *i. e.*, belonging to a ram, buffalo 10 &c.; *asthi*, 'bones' *i. e.*, of the elephant, hog, and the like. According to the **Mitākṣharā** the word bone is indicative, by an extension, of tusk &c. Of these when contaminated in a portion by urine &c., *takṣhaṇam*, paring, the cutting off of the contaminated portion only is the process of purification. When, however, the whole is defiled, **Yama** says: 15 "Of vessels made of the wood of the bottle-gourd, as also of split bamboos, when entirely defiled. abandonment has been ordained."

Of vessels 'made of fruit', *Phalasambhuvâm*, *i. e.*, produced from the fruit of *bilwa*, bottle-gourd, and the like, when defiled by the leavings at meals or the like, *gobâlaiḥ* 'by the cow's hair' *i. e.*, rubbing with the 20 cow's tail is the purification. Of these, moreover, when defiled in one part by urine &c. the **Vâyupurāṇam** declares: "Similarly, of hide, bones and wood, as also of horn, cutting off." On an entire contamination, however, by urine &c. according to the text of **Yama** quoted before, abandonment alone (is the way). 25

Of the sacrificial utensils such as the sruva etc. to be used in the sacrificial performance, sprinklnig by the hand, and removing the taint is the purificatory process; thereafter, moreover, washing, with hot water has been stated before, so holds **Sûlapâṇi**. According to the

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1. कर्मांगतया—treating it *i. e.* the sprinkling, as a part of the sacrifice itself.

2. The meaning is that although this illustration is taken from a *Śrauta* performance, the rule of procedure and its incidence *i. e.* being only a part, or an interlude in the principal one, is equally applicable to performances other than *Śrauta*, such as *Smârta* or *Laukika*.

3. संस्कारार्थं—*i. e.* a necessary संस्कार for these before they could be used at a sacrifice.

Mitakṣharā, of those purified by washing, sprinkling with the *darbhas* or the ends of the *Pavitra* according to *S'astra* is as a Saṇskâra. (185)

The Author now describes some special means of removing stains of certain objects which have been stained

5 **Yâjñavalkya, Verse 186.**

With alkaline earth, water and cow's urine are purified woolen and silken stuffs; with the S'ri fruit the *ams'upaṭṭa* ; **and with pounded ariṭṣha fruit woolen blankets. 186.**

10 **Mitâkṣharâ.**—With alkaline earth with water, and cow's urine or with water, according to the stain.

Âwikam, *woolen, i. e* , made of wool; **kaus'ikam,** *silken, i. e.* made of such coconnus as tassar &c., when washed, are purified. "Water and cow's urine" is in the plural number with a view to have
15 water (wash) after again. **Amsupaṭṭa,** *made of the threads of the barks of trees* ; **sas'riphalaih,** *with s'ri fruit, i. e.,* with the bel fruit; **kutapaḥ,** *a woolen blanket, i. e.,* a blanket made of the wool of the hilly ram. "With the *arishṭa*[1] (fruit) water and cow's urine, (is purified); (this word) is implied.

20 This rule must be understood to be applicable to cases where the impurity is caused by contact with the leavings of food and oily substances or the like. In cases of small defilement (purification is attained) by sprinkling, as a washing cannot be borne. As a general rule, purification is intended without destruction of the
25 objects. And so also **Devala** having premised: " Woolen and silken stuffs, blankets, paṭas, linen, and woven silk are purified by light methods such as drying or sprinkling" goes on to say: "These even when defiled with impurities must be washed by the following special method of purification *viz.,* by bran, or
30 alkaline fruit-juice." Like linen, *s'ana*[2] also has the same process.

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1. अरिष्ट—Marathi रिठा.
2. शाण—Mery सण—hemp.

The mention of wool &c., is with a view to include quilts &c. made of those meterials. They also, when slightly defiled, are to be washed. When besmeared with impurities, elsewhere **Devala** has stated : "The quilt, the pillow, and cloth dyed with flower colours, after being dried for a time in the sun, one should sprinkle with the hands ; and then having sprinkled with water, one may use it in the performance ; and even these when extremely unclean one should properly cleanse." 'Flower colours' *i. e.*, tinged with red-flowers and Kusumbha. The use of the expression flower-colour is with a view to include by extension others also such as those dyed with turmeric &c., which cannot bear washing, but not those of madder, that being capable of being washed.

It has also been declared by **S'ankha** : "Coloured stuffs when sprinkled become pure".

Yâjñavalkya, Verse 187.

With the white mustard, the linen cloth ; by a second burning, an earthen vessel ; the hand of an artisan is pure ; so a marketable commodity, things obtained by begging, and also the mouth of a woman. 187.

Mitâkṣharâ.—Gaurasarṣhapasahitaiḥ, mixed *with white mustard,* water and cow's urine ; **kṣhauma,** *the linen cloth* ; *kṣhumâ i. e., atasi,* the hemp plant cloth manufactured of the threads of the plant, becomes pure; **Punaḥpâkena,** *by a second burning,* earthen vessels, like pots etc. This is the rule only in cases of impurities caused by contact with the leavings of food, oily substances &c. because there is a **Smṛti**[1] : " When defiled by spirituous liquor, urine, ordure, saliva, pus, drippings of blood, an earthen vessel cannot be purified by being burnt again."

When, however, defiled by the contact of the Chaṇḍâlas &c., they must be abandoned, as says **Parâs'ara** : "If defiled by the touch

1. Of Manu, Ch. V. 123.

of the Chaṇḍâlas and like others, grains, so also clothes may become pure by a sprinkling ; but by abandonment the earthen vessels."

Kâravaḥ, *artisans,* such as the dyer, the washerman, cook, and the like &c.; their hand is always pure. The purity is relative to their peculiar department of work, such as the washing of clothes &c., even if there occur[1] birth or death or the like. So also in **another Smṛti.**[2]: "Artisans, artists, physicians, female slaves, and male slaves ; the king, and the servants of the king, are declared to be always pure."

Paṇyam, *a marketable commodity,* which can command a price and which is for sale[3], such as barley, paddy &c., which are to be purchased and are to be sold. Although handled by various persons desirous of purchase, these do not become impure ; also on account of untouchability due to birth or death in the case of grocers.

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Bhaikṣham, *things obtained by begging,* the collections through begging. On account of coming into the hands of a celibate or the like, or by reason of being given by women who had not performed ablutions, as also on account of the crossing through impure streets &c. these do not become impure.

So also **yoṣhinmukham,** *the mouth of a woman,* at the time of intercourse, is pure. As has been declared by a **Smṛti**: " woman also during sexual intercourse".

Viramitrodaya.

Yâjñavalkya, Verses 186,—187 (1).

Ûṣhaḥ, 'alkaline earth', saltish earth, with waters, along with these ; or when the stain is great, with cow's urine. *Avikam*, 'woolen', *i. e.*, full of wool ; *Kauśikam*, 'silken', made of *Kośa*, such as tusser cloth &c., by washing is purified. *Aṇśupaṭṭam*, 'made of fibre from the split barks of hemp', with the *śri* fruit together with the *bilwa* fruit, with water and cow's urine ; *Kutapaḥ* 'blanket', a special kind of blanket prepared from the hair of a ram, with the foam of the *ariṣhṭa* nut and with water and cow urine. *Kṣhumâ* means hemp ; cloth made

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1. सूतक—on account of birth or death, जननाशौच and शावाशौच.
2. Parâśara. III. 27.
3. पण्य—any article exhibited for sale in market overt.

of its fibres, becomes pure with water and cow's urine mixed with the paste of white rye. This, moreover, when the defilement is very great. Otherwise, however, **Devala**: "Of woolen, silken, and hemp clothes, when soiled, the purification is brought about by drying and washing, if the impurity is small; these also when besmeared with impurities, one should cleanse by rubbing with salts". Here: 'must he washed with the special method, *viz.*, by decoctions of grains and with alkaline fruit-juices,' so is written in the **Mitâksharâ**. An earthen pot, however, becomes pure by being burnt again in fire. This, moreover, on a defilement by the leavings at meals, as says **Manu**[1]: "When besmeared with spirituous liquor, wine, ordure, spittings, or by the pus and blood, an earthen vessel cannot be purified by being burnt again." Here, also **Devala**: "The quilt, the pillow, and cloth dyed with flower-colours, after being dried for a while in the sun, one should sprinkle with the hands; and then having sprinkled with water, one may use it in the performance; even these when extremely unclean, one should properly cleanse."

The Author mentions things pure in themselves,

Yâjñavalkya Verse 187 (2).

Kâruḥ, 'an artisan', a skilled workman such as the garland-maker, barber &c; his hand, although a cause may occur for a wash, even without a wash, is pure, *śuchiḥ*, *i. e.* fit for proceeding with the work. *Paṇyam*, 'a marketable commodity', a vendible article spread out at the sale stall–excepting cooked food, such as barley, paddy &c. although touched by the impure, is pure. *Bhaikṣham* 'beggings' *i. e.* the collections of alms, that, even on a crossing through the street, is pure "Food obtained by begging, which a student holds (in his hands) is always pure; that is a settled rule", So says **Manu**. *Yoṣhinmukham*, 'the mouth of a woman' at the time of intercourse is pure, "The mouth of a woman at intercourse and kissing" vide this text of **Paiṭhinasi**. *Yoṣhit*, 'woman', means one's own wife. By the word *tathâ*, 'also', are added by inclusion the back of a cow &c., as pointed out in this text of **Yama**: "Free from fault is the mouth of a woman, the back of cows, the mouth of a goat; these are always pure; that likewise which is praised by speech" (187) (2).

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1. Ch. V. 123.

The Author now describes the purification of land

Yâjñavalkya, Verse 188.

Purification of land is by sweeping, by burning, by time, by cows passing over it, by sprinkling, by scraping, and by smearing; the house by sweeping and by smearing. 188. 5

Mitâksharâ—Mârjanam, *sweeping,* is clearing away of dust, straw, &c., with the broom; **dâhaḥ,** *burning,* with straw, fuel &c.; **kâlo,** *time, i. e.* such period of time by which the besmearment &c. would vanish; **gokramaṇam,** *cows' passing over, i. e.* being 10 trodden by the feet of the cows; **sekaḥ,** *sprinkling,* pouring of milk, cow's urine, cow-dung and water; **ullekhanam,** *scraping, i. e.* paring or digging; **leho,** *smearing,* with cow-dung &c.

By means of these methods *i. e.* by sweeping &c. either severally or jointly, land which is impure, defiled, and even unclean, 15 becomes purified. Moreover, **Devala** :—"Where a woman parturates, or dies, or where one is burnt, or where Channḍâlas &c. have dwelt, or where fæces &c., are collected; and thus land which has much of impurity is said to be an 'impure' *amedhyâ* land." "The land which has had the contact of dogs, hogs, asses, 20 camels, and the like becomes 'defiled' *dushṭâ*; by charcoal, straw, hair, horns &c. it becomes unclean *malinâ*;" having thus stated the three kinds of land viz., impure, defiled or unclean, which require purification, further declares the several methods of purification:— "By five times, or by four times, land which is even impure 25 becomes pure; that which is defiled by contact with the bad, by three times or two times; and by one process, the unclean land".

Where human bodies are burnt and where Chanḍâlas have dwelt, these two kinds become pure by burning, time, passing of the cows, sprinkling, and scraping. Where men are born, and where 30 also they die, or where also there is excessive accumulation of fæces, &c., such places are purified by the same four methods, exclusive of burning. Of the land on which dogs, hogs, and asses have stayed for a long time the purification is by the three methods, viz., passing of

a cow, sprinkling, and scraping. And of that on which the camels, village cocks &c. have dwelt long, the purification is by sprinkling and scraping. That land on which charcoal, straw &c. have been kept for a long time becomes pure by scraping. Sweeping and
5 smearing are always to be taken in conjunction with the above processes.

Similarly **gṛham**, *a house*, is purified, **mârjanalepanât**, *by sweeping and smearing.* The separate mention of the house is for the purpose of indicating that sweeping and smearing must be daily
10 performed.

Viramitrodaya.

Yâjñavalkya, Verse 188.

Mârjanam, 'sweeping' removing the dust; *dâhaḥ*, burning, immersion into the fire all round; *Kâlo*, 'time' so much time by as much
15 as the vanishing of the stain the cause of impurity takes; *gokramaṇam*, 'passing of the cows', the constant treading of the foot of cows; *seks*, 'sprinkling', washing with sprinkling water; *ullekhanam* 'scraping' *i. e.* paring; *lepa*, 'besmearing', *i. e.* besmearing with cowdung. With these *i. e.* sweeping &c. either by each separately, or by all combined, is the
20 purification of land. For, (defiled) land is of three kinds, *amedhyâ* 'impure', *dushṭâ*, defiled', and *malinâ*, 'unclean'. There, of the impure, by burning and other, in all five or four, methods; of defiled land by three, such as burning &c, or by digging and smearing; and of the impure land, however, by besmearing alone is the purification. That
25 has been stated by **Devala**: "In five ways. or in four ways, an impure land becomes pure; land which has been defiled is purified by two or three methods; and the unclean by one process. Burning, digging, besmearing, or furrowing, and the rain showered is the five-fold purification of land laid down."

30 The characteristics of 'impure' &c. have been stated by him also: "Where a pregnant woman delivers of a child, or where a human being dies, what has been dwelt into by the Chaṇḍalas, and where a dead body is thrown, where ordure and urine have been accumulated, where a corpse is seen, thus land which is full
35 of impurities, is characterised as 'impure' *amedhyâ*. Where land is defiled by worms, insects, or by the treading of the feet, by the decomposed phlegmatic discharges, scattered, or vomits, becomes defiled *dushṭâ*.

When covered by the impurities from nails, teeth, hair, skin, husk, sand, and dust, or by ashes, mud, or straw, the land becomes 'unclean' *Malinâ.*"

Drapsam, phlegm, *i.e.*, concentrated phlegm; *tanujam*, 'hair'. Here, moreover, according as the defilement may be great or small, five times, or four times &c. There is an option. Here of the unclean land, by once besmearing is the purification. The sprinkling and besmearing are to be taken as applicable in all cases; so holds the **Mitâkṣhara**.

A house, however, is purified by sprinkling and smearing. The mention of the house separately is with a view to include the sprinkling and besmearing.

In regard to the purification of a house defiled by a corpse, **Saṃvarta** states a special rule; "I shall describe the purification of a house defiled by a corpse lying within: having cast off the earthen pots as also cooked food, all that having thrown out from the house, one should besmear it with cow-dung. After having besmeared with cow-dung, the wise man should have it smelt by a goat. And purified with the (recital of) holy hymns by the Brâhmaṇas and with water mixed with gold and *Kuśa*, the entire house should be sprinkled over, and then undoubtedly it becomes pure." The corpse here is of the cow, or a man, or the like, so it appears from the usage of the good. (188).

Yâjñavalkya Verse 189.

In the case of food which has been smelt by cows, as also (which is) defiled by the hair, flies, or insects, water, ashes, or even earth must be scattered over it for purification. 189.

Mitâkṣharâ.—Goghrâte, *smelt by cows, i. e.* defiled by the breath of cows; **anne,** *in the case of food, i. e.* all sorts of edibles; **tathâ Keśamakṣhikâkiṭadûṣhita,** *as also that which has been defiled by hair, flies, or insects.* The use of the word *keśâ*[1] is with

1. केश and लोम.—Both mean hair. लोम is hair generally on the human body or of any animal: (*Keśa*) केश—means hair on the head. Note the following from Amara II, VI. 95–99. for this distinction as well as of other terms indicative of hair. चिकुरः कुन्तलो बालः कचः केशः शिरोरुहः (९५)

तद्वृद् द्वे कैशिकं कैश्यम् अलकाश्चूर्णकुन्तलाः । ते ललाटे भ्रमरकाः काकपक्षः शिखण्डकः ॥९६॥
कबरी केशवेशोऽथ धम्मिल्लः संयताः कचाः । शिखा चूडा केशपाशी व्रतिनस्तु जटा सटा ॥९७॥
वेणिप्रवेणी शीर्षण्यशिरस्यौ विशदे कचे । पाशः पक्षश्च हस्तश्च कलापार्थाः कचात्परे ॥९८॥
तनूरुहं रोम लोम तद्वृद्धौ श्मश्रु पुंमुखे ॥९९॥.

a view to include hair on the head ; **loma**, hair on the body; **kitâh**, *insects*, such as ants &c., water for purification; **bhasma mṛdwâ**, *ashes or earth*, as far as possible should be scattered over it. As to what **Gautama**[1] has said: " Never is to be eaten food in which
5 hair or insect has fallen," that has a reference to the food which has been cooked with hair and insects in[2].

Viramitrodaya.

Yâjñavalkya Verse 189.

Goghrâtâdâvanne. 'in regard to food smelt by cows' ; *i. e.* all
10 eatables; water, and ashes, or earth and water, should be scattered for the purpose of purification, "Never is to be eaten food in which hair or insect have fallen"—this text of **Gautama** however, has a reference to that which has been boiled with hair etc. in it; *mṛdwâpīti*, 'or even earth' is the reading at some places. There in the alternative of scattering 'the
15 earth' also; by the use of the word *api* 'even', is included water. (189).

Yâjñavalkya, Verse 190.

Of Tin, lead, and copper, by alkaline substances, acids and water, by ashes, or water; of brass and iron, and of the liquids, the purification is (by) an overflow. 190.

20 **Mitâksharâ.**—**Trapu**, *tin*, &c. are well-known ; of these by alkaline water, or by acidised water, and also
* Page 55 by water, or by all, or severally by any of these processes according to (the extent and nature) of the defilement, the purification is to be made. **Kânsya-lohânâm**,
25 *of brass and iron*, by ashes and water. By the use of the word *tâmra*, copper, are also included pewter metal and brass, as they have the same origin. This rule of purification of copper &c., by acids, water &c., is, however, not restrictive; for a **Smṛti** declares a general rule *viz.*

30 "By whichever substance defilement caused by contact with impurity or produced by it is removed, that is said to be its purifier generally, the purificator of a thing."

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1. Ch. XVII. 8-9.
2. Meaning thereby that not but defiled by contact merely, hair &c. had fallen in before cooking.

Therefore, when copper, &c. are defiled by being besmeared with (the leavings of food) impure water &c. and the same is possible to be removed by other methods, it is not that compulsorily the purification is to be made by acids and water &c. And therefore **Manu**[1] has ordained generally : 5

" Of copper, iron, brass, pewter, tin, and lead, the purification should be made with alkali, acid, and water as may be necessary."

As to the **text** :—"By ashes is purified brass, and copper becomes pure by acids, that is with the object of demonstrating the last degree of purification of copper and the like, and not as excluding other processes. Where, however, the defilement is excessive, there, the alkaline water &c. are to be resorted to, vide the following **Smṛti** : "Smelt by the cow the brass vessels, as also those defiled by eating by a S'ûdra, become pure by ten times being rubbed with alkali, as also those defiled by dogs and crows." 10 15

S'uddhiḥ plavo dravasya tu iti, *the purification, by an overflow,* is *of the liquids.* **Dravasya**, *of a liquid, i. e.*, liquid substances such as clarified butter etc. of greater quantity than a *prastha*[2] when defiled by dogs, crows &c. as also when touched by impure substances, **plavaḥ**, *overflow*, with a liquid substance of the same kind the vessel to be overfilled until overflown, is the *purification*, **s'uddhiḥ**, is what follows. Of less than the flow, is an abandonment. Greatness or smallness of quantity is moreover to be determined also by regard to the place and also to time. As says **Baudhâyana**;[3] 20 25

" Place, time, as also oneself, the object, and the substances to be employed, after knowing all these, the cause of the defilement and the condition (of the thing or the person defiled), one should determine the process of purification ".

1. Ch. V. 114.

2. प्रस्थ—a measure—see Amara II. IX. 88-89.

अस्त्रियामाढकद्रोणौ खारी वाहो निकुञ्चकः । कुडवः प्रस्थ इत्याद्याः परिमाणार्थकाः पृथक् ॥

Note also the following passage cited in the *Râmâs'rami Tikâ* on Amara

पलं प्रकुञ्चकं मुष्टिः कुडवस्तच्चतुष्टकम् । चत्वारः कुडवाः प्रस्थश्चतुःप्रस्थमथाढकम् ॥ अष्टाढको भवेद्द्रोणो द्विद्रोणः शूर्प उच्यते । सार्धशूर्पो भवेत्खारी द्विद्रोणा गोण्युदाहृता ॥ तामेव भारं जानीयाद्वाहो भारचतुष्टयम् ॥

3. Dharma Sutra I. V. 53.

Of Liquids rendered impure by the falling in of insects &c., by straining. As said by **Manu**[1]: "The purification prescribed for all sorts of liquids is by straining."

Straining, moreover, here is the process of passing a liquid from one vessel to another through a cloth, because otherwise it is impossible to remove[2] the insects &c.

Of honey, water &c. contained in a vessel of a S′ûdra the purification is by pouring it into another vessel. As ordained by **Bâudhâyana**[3]:

"Honey, water, milk and its various modifications become pure by being poured from one vessel into another."

'Honey, clarified butter, &c. from the hands of one of the lowest *varṇa*, ought to be poured into another vessel and heated again as ordained by **S′ankha**: "Of eatables prepared in clarified butter, cooking again ; so also of all oily substances and of liquids resembling oil."

Vîramitrodaya.

Yâjñavalkya, Verse 190.

Trapu, *i. e. rangam*, both mean tin; *sisaka*, 'lead' &c. are well known; of these the purification is by alkalines &c.; but of brass and iron, by ashes and water; *Kshârah*, alkaline *i. e.* alkaline powder; *amlodakam*, 'acidified water', the liquid juice of 'citron' *jambira* &c. Here with regard to defilement, the means of purification should be determined all together or severally. Here the **Brahmapurâṇam**: "Gold, silver, conch, stone, the mother of pearl, and all things made of jewels, when not having a taint, become pure by simple water. When polluted on account of being used by a Śudra, these should be purified by alkaline and salt water. Those, moreover, defiled by touch with a woman who has delivered, or with a corpse, or by ordure, urine, or the menses, these should be thrown into the fire, so much as each may bear."

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1. Ch. V. 115.
2. There is a misprint at l. 16 on page 55 read कीटाद्यपगम for कीटाद्युपगम.
3. I. VI. 47.

Bâudhâyana:—"Of vessels made of metals and defiled by leavings, thrice seven times washing, the washing materials being earth, cow-dung, and ashes."

Of those defiled by urine, ordure, blood, semen and the like, manu-
5 facturing again, or placing immersed in cow's urine for seven nights, or in a great river. **S'ankha** : "Of a vessel defiled by the leavings of food, or by a woman who has recently delivered, or which has been contaminated with wine or spirit, the purification is by washes three or seven times; but not for a vessel of lead." Thereby of a lead vessel, on one defilement,
10 heating in the fire, on a defilement more than once, manufacturing again. **Angirâḥ**, "One who dischanges a girgle, or cleanses the feet in a *Kâṇsya* vessel, should throw it in the earth for six months, and direct a re-manufacture of it." "Direct a remanufacture' *i. e.* should burn in the fire. A **Smṛti** : "*Kânsya* vessels smelt by cows, and those defiled
15 by the leavings at meals of Śudras become pure by ten salts, as also those which have been defiled by crows". **Manu**[1] : "Of copper, iron, *Kânsya*, pewter, tin and lead, the purification should be made with alkalines, and acidified water. "As may be necessary," *i. e.* that which can remove the stain of a particular metal, by that,
20 of that; vide this **Text**: "By whichever substance the defilement caused by contact with impurity or produced by it is removed, that is said to be its purifier, generally the purificator of a thing", and others. Thus enough of prolixity. The special rule of adjustment is to be written afterwards.

25 *Plâvo dravasya tu iti*, "the overflow of a liquid". Of a liquid substance such as ghee etc. defiled by dogs, crows, etc. overflow, *i.e.* overfilling the pot containing it with a substance of the same kind, until the vessel overflows; (that) is the purification; this is the context. The means of purification, is the meaning of it. This process of purification, however,
30 is for a large quantity of ghee &c. vide the **Braḥmapurâṇa** "Liquid substances in large quantities should be overflowed with water." Here the word 'water' is used in the sense of a substance of the same kind, otherwise there would be the difficulty of the substance when purified, not being fit for its purpose. Of a small quantity, abandonment only.
35 Greatness, moreover, is to be determined by regard to the place, time, etc. vide this text of **Bâudhâyana**:[2] "Time, place, as also oneself, the object, and the substance to be employed, the cause of the defilement,

1. V, 114.

2. I. V. 53.

and the condition; after knowing all these, one should determine the process of purification'.

For a substance defiled by an insect, etc., **Manu**[1] has prescribed straining: "Of all liquid substances, the purification is by straining." "Straining" is there pouring into another vessel covered with a cloth, otherwise it would be impossible to remove the insects. 5

Of honey and the like in a pot belonging to a Śudra, **Bâudhâyana** mentions the purification: "Of Honey, and water, and milk and its preparations also, the purification is by transferring from the pot into another pot". **Yama** also: "Raw meat, ghee, honey, oils produced from fruits, which are impure when they are in the vessel of a *Mlenchha*, are declared to be pure when poured out." Here also cleaning is necessary, vide this text of **S'ankha**: "Of eatables prepared in clarified butter cleaning again, also of oils and of liquids." (190). 10

Thus having declared the method of purification of gold, silver &c. of all treated of in this chapter upon a defilement by leavings or oils &c. the Author now describes their purification when defiled by impure substances. 15

Yâjñavalkya, Verse 191.

For objects defiled by impure substances, with earth and water is the purification by removing the smell &c.; what has been commended by word, what has been washed by water, as also what is not known, are always pure. 191. 20

Mitâksharâ.—**Amedhyâ**, *impure substances*, bodily excretions, such as fat, semen, &c., as propounded by **Manu**, **Devala** and others:[2]—"The marrow of the flesh, semen, blood, the fat in the brain, urine, fæces, the ear-wax, nails, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of human bodies". Similarly[3] "Human bones, corpse, fæces, semen, urine, menstrual discharge, oily exudation, sweat, tears, the rheum of the eyes, phlegm, spirituous liquor, are called impure (*amedhya*) substances." 25 30

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1. V. 115.
2. Manu V. 135.
3. Devala.

With these *i. e.* oily exudations &c., **aktam**, *defiled, i. e.* besmeared, is **amedhyâktam**, *an object defiled by impure substances*; of that, with earth and also water the purification must be performed by removing the smell[1].

5 By the use of the word "ádi", &c., is included a stain also as declared by **Gautama**[2]: "By the removal of stains and smell is purification of a substance besmeared with impurities".

In all varieties of purifications, first with earth and water alone must the removal of stains and bad smell be made. "When 10 ineffectual, then by the other process, that first with water and also with earth" as ordained by **Gautama.**[3]

The specification of fat &c., is for the purpose of demonstrating the impure nature of all[4] the substances and not to indicate an equality[5] of defilement, as a special rule has been stated in regard 15 to defilements thus: "When defiled by spirituous liquor, urine, fæces, phlegm, pus, tears, and blood, never can be purified an earthen vessel by a fresh burning."

From the text "In the case of these, the impurity occurs only when these excretions fall off from the body", it follows that those 20 are impure only when detached from the body and not while they remain at their own place.

When any portion of the human body above the navel with the exception of the hands is rendered impure by contact with impure substances, a bath is prescribed, as says **Devala**—"By having 25 touched human bones, oily exudation, fæces, menstrual discharge, urine, semen, marrow or blood of another, one should perform a bath. Even these if one's own when touched, by a wash and sipping water one becomes pure." For, "Whenever a portion of the body above the

* Page 56.

1. *i. e.* in गन्धादि—smell &c.
2. Ch. I. 45.
3. Ch. I. 46.
4. *i. e.* of all the objects enumerated in the text.
5. *i. e.* not that the extent or intensity of defilement is equal in all cases.

navel is rendered impure with the exception of the hands, there a bath; for a portion below, however, one becomes pure after washing that portion, by and sipping water."

Where even after performing the prescribed purification one does not get a mental satisfaction and a doubt exists as to the purification, there when *commended by words*, **vâks'astam**, it is pure. The meaning is, 'Let this be pure,' with these words of a Bráhmaṇa it becomes pure. **Ambunirṇiktam**, *washed by water*, where the presctibed purificatiou cannot be obtained, the purification of that is by washing. If it is incapable of bearing a wash, by sprinkling. 10

Ajñâtan cha sadâ, *and also what has been not known always*. That which is defiled by crows &c., and is used without ever being discovered, is pure. The meaning is that by using it, there is no invisible fault.

It may be objected that this is contradictory to the **text**[1]: 15

An objection.

"Once a year the best of the twice-born should perform a *kṛchhra* penance as a purification of things unknown, and consumed for eating those known, particularly he must", wherein even for an unknown fault a penance has been prescribed. 20

An answer.

The answer is, no; because[2] the penance has a reference to eating, while the absence of a fault has a reference to a use of any other. (191).

Viramitrodaya.

Yâjñavalkya Verse 191 (1) 25

Amedhyâḥ, 'impure substances', enumerated by **Manu**, **Devala** and others thus: "The marrow of the flesh, semen, blood, the fat in the brain, urine, ordure, ear-wax, nails, phlegm, tears, the rheum of the eyes, and sweat are the twelve impurities of the human body. Human bones, corpse, *fæces*, semen, urine, menstrual discharge, oily exudation, 30

1. Manu Ch. V. 21.
2. The meaning is, that the penance is incurred only if the substance is *eaten*, and not for merely *using* it.

sweat, tears, the rheum of the eyes, phlegm, and spirituous liquor are called impure (*amedhya*). By these *aktam*, 'defiled' *viz*. besmeared, vessel, body &c.; of that with earth and waters also. The word *gandha*, 'smell', is placed first; therefore after the removal of the stain *i. e.* complete
5 obliteration, there is purification. Here, a special rule about twelve times not stated here, has been propounded by **Manu** and **Devala**: "He who takes the earth for the first six for purification, and for the last six becomes pure simply by waters. 'The impurity as to the fat &c', is only when they are fallen from their own place. Since **Manu** has said
10 "The impurities only when fallen from the body". For a touch of the impurity of another, **Devala** says, "If one has contact with human bones, fat, ordure, menstrual discharge, wine, semen, marrow of the brain, or even blood of another, one should have a bath, and after the stain &c. are wiped off, one becomes pure; These even when one's own
15 are touched, he becomes pure by a sprinkling". 191 (2).

In regard to a special rule, which has not been mentioned, the Author mentions the process of purification.

Yâjñavalkya, Verse 191 (2).

Vâkśastam, 'commended by word', declared by the four *varṇas*
20 as pure. According to the **Mitâkṣharâ**, 'Let this be regarded as pure', so declared by speech. By the use of the word *cha*, 'and' are indicated substances incapable of bearing a sprinkling, such as sugar and the like. *Ajña* 'unknown *i. e.* not known to oneself as impure. *Sadâ śuchi*, always pure', *i. e.* even though a cause for impurity has arisen, pure without
25 a contact with salt &c.. This, moreover has a reference to substances whose use is small. " In a year at least one *kṛchhra*, he should perform, the best of Brâhmaṇas, by way of purification for having eaten unknown things; and of known ones in particular". 'Thus even for eating unknowingly, a penance having been prescribed', 191 (2).

30 ## Yâjñavalkya, Verse 192.

Sufficient in quantity to satiate a cow, water which is in its natural condition, and is collected on ground, is pure. So also is flesh felled down by dogs, Chaṇḍâlas, carnivorous animals, and like others. 192.

35 **Mitâkṣharâ: Mahîgatam,** *collected on ground*, water which is on land, and which is sufficient to bring about the satisfaction of one cow, which is not touched by a Chaṇḍâla &c., **prakṛtistham,**

which is in its natural condition, i.e. which has not undergone any change in regard to its form, taste, smell, or touch, **s'uchi**, *is pure, i.e.* is fit for performing the *âchmana* &c. The clause 'collected on the ground' is used to negative non-purity of water when collected on an impure ground, and not for denying the purity of water in firmament, nor of that which is drawn out, because of the following text of **Devala.**—"Even though drawn out, water becomes pure, if brought up by means of pure vessels. Water that has been kept for one night must be thrown away though in itself pure."

So also there is no fault in the water of a tank &c., made by a Chaṇḍâla and the like, vide this text of **S'âtâtapa** :—"Although a well, a defile, or a tank &c. be made by others, for bathing there and drinking its water, there is no penance." **Tathâ Mâṇsam s'wachândâla Kravyâdâdinipâtitam,** *so* |*also flesh felled down by dogs Chaṇḍâlas, carnivorous animals and the like,* is pure. By the use of the expressioh **âdi,** *and like others,* are included the *pulkasa* &c. The use of the word, **nipâtita** *felled down,* is for the exclusion of what has been devoured.

Viramitrodaya.

Yâjñavalkya, Verse 192.

Although impure, because of its having collected on the ground, water which is sufficient to bring about the satisfaction of a cow, and is in its natural condition, is pure. The state of being in the natural condition, is as stated by **Manu**[1]: "Provided these are not contaminated :by inpurities, and do not have their smell, form, or taste", According to the **Miltâkṣharâ,** being untouched by the *Chaṇḍâlas* and the like is also a condition here. **Devala:** "There the still waters of tanks, rivers and wells, which are contaminated by a foul substance and impurities, should be avoided as holy places." Foul substance, such as a corpse &c.; impurity, such as, urine &c. *Tîrtha*[2] 'in the holy place, here the suffix *tus* is locative ending, indicating *Tirthe.* Therefore the meaning is that these should be avoided when they are intensively in contact with impurities; so **Us'anâḥ** "Rivers, wells, and also tanks,

1. Oh. V. 125.

2. In the text of देवल the word is तीर्थतः, this note explains the suffix तसू as indicative of the Locative case. Meaning thereby that it is for तीर्थे.

are not affected by other faults when open; thus the self-born Manu has declared." Vishṇu[1]: "From a well where a five-clawed animal has died, and which has been defiled, the entire quantity of water should be drawn out, and the rest should be cleansed with a cloth. After having ignited
5 the fire, in a well constructed with burnt bricks, and therefter the five products of the cow should be thrown, and the water should not be drawn out. In other reservoirs of water when defiled, the purification is by drawing a hundred of jars, and then should be thrown the five products of the cow." Yama: " Goats, cows, buffaloes and also, a Brâhmaṇi woman
10 who has delivered, become free after ten nights; and also new water in the earth."

Tathâ mâṇsamityâdi 'so also flesh &c.' Flesh even though felled out by dogs etc., after a touch, is pure. *Kravyâdâ*, carnivous animals, such as vultures &c. By the word *âdi*. &c. are included the *pukkasa*,
15 and like others. (192).

Yâjñavalkya, Verse 193.

**The rays, the fire, the dust, the shade, a cow, a horse, the earth, the wind, drops of water, and flies to the touch, and the calf at the discharge of the milk from the udder,
20 are pure. 193.**

Mitâksharâ: Ras'mayaḥ, *the rays*, of the sun and like luminous objects; **agniḥ**, *fire*, is well-known; **rajaḥ**, *dust*, except by a contact with goats &c. as a fault has been mentioned in the following **text:** "By contact with the dust of dogs, crows, camels,
25 asses, owls, pigs, the village birds, goats and sheep, life as also wealth, are diminished"; when sprinkling &c., should be made **Chhâyâ**, *the shade*, of trees &c.; **gauḥ**, *cow*, **asvaḥ**, *a horse*; **vasudhâ**, *the earth*, the land; **anilo**, *the wind*, the air; **viprusho**, *drops of water*, *i.e.* dew drops; as those dropped from the mouth
30 are being mentioned hereafter; **makshikâscha**, and *the flies*; all these even though touched by the Chaṇḍâlas and the like *are pure to the touch*, **spars'e**, **Vatsaḥ prasravaṇe**, *calf* at the *discharge of milk*, i.e. while sucking the milk from the udders, *is pure*, **suchiḥ**.

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51. Cb, XXIII. 44-46. In some copies the reading is शस्त्रेण शोधयेत्. The reading here adopted is वस्त्रेण शोधयेत्—which appears to be proper.

The use of the word calf is inclusive by an extension of an infant, vide the following text.—

"What is spoiled by children, what is done by women, and what is not known, are always pure; this is the settled rule."

Viramitrodaya 5

Yâjñavalkya Verse 193.

Although touched by the *chandâla* &c. the rays etc. are pure at the touch. These rays mean the rays of the Sun and the like. *Rajah*, 'dust' *i. e.* excepting those specifically banned *viz.* "By contact with the dust of dogs, crows, camels, asses, owls, village birds, goats, and sheep, 10 life as also wealth are diminished." In the case of the reading अग्निरजः *agnirajah*,: 'fire and goat,' *ajah*, means a goat &c; *Chhâyâ*, 'shade', of trees &c. The shadow of a *Chandâla* and the like has been prohibited for a touch, vide the Brahmapurâṇa: "By the touch of the shadow of a *chandâla* and the like, the body becomes defiled". This, moreover, 15 by taking the shade to represent a substance; *vipruṣhaḥ*, 'drops', *i. e.* dew-drops; those proceeding from the mouth being mentioned hereafter. The word fly is indicative, by extension, of a stinging moth, mosquito &c. *Prasravaṇê* 'in the discharge' *i. e.* while sucking the milk from the udder. Therefore the meaning is that milk fallen from 20 the udder as the residue of what was consumed by the calf is not 'impure'. The word *vatsa*, calf, is indicative by extension of 'a child', vide the text "What is spoilt by children is always pure; this is the declared rule". (193).

Yâjñavalkya, Verse 194. 25

Of a goat and of a horse, the mouth is pure; not of a cow, nor the impure excretions of man. The roads, moreover, are purified by the rays of the Moon and the Sun, and by the wind. 194.

Mitâkṣharâ.—Ajâs'wayormukham medhyam, *of a goat* 30 *and of a horse, the mouth is pure*; **na goḥ,** *not of a cow*; **na narajâ malâḥ,** *nor of man, the impure excretions.* The word 'man' by implication signifies human body; discharges from it, the impure excretions, such as the fat and the like are not pure.

Panthâno, *the roads*, the high ways though touched by Chaṇḍâlas and the rest become pure in the night time *by the rays of the Moon*, **somâns'ubiḥ mârutena cha**, *and by the wind also*: and in the day time **suryâns'buiḥ**, *by the rays of the Sun*, and
5 also by the wind. 194.

Viramitrodaya.

Yâjñâvalkya Verse 194 (1).

Ajaḥ 'a goat', and *aśwas'cha* 'also a horse', is pure in the region of the mouth. *Aja i. e.* a goat is also sometimes regarded as part of an
10 army, the whole expression '*ajâsvam*' 'goat and horse' may be taken as an entire clause. The cow is pure at the mouth; and man is pure; proceeding from these, the **malâs**, impure excretions, such as ordure &c. The word man, moreover, is inclusive by extension of hogs and the like specifically enumerated in other *Smṛtis*. By the separate clause "not the
15 impurities proceeding from man" the Author indicates that the cow-dung &c. are pure. So also **Yama**: "On the rear the cow, on the arms the elephant, and also all about the lower part, is pure. Of men, the urine and the *fæces* are impure, and also the excretions; of a cow, the dung as also the urine are always pure; this is the declared rule".
20 **Bṛhaspati**: "The feet are pure of the Brâhmaṇas; of the goat, and of the horses, the mouth is pure; of cows, the hind portion; and all the limbs of the women."

Yâjñavalkya 194 (2).

On a touch by the *Chaṇḍâla* and the like, roads, as far as pos-
25 sible, become pure by the rays of the Sun and the like. By the use of the word *Cha*, 'and', are added cumulation of water. "By the fall of the rays of the Sun and the Moon and by the touch of the wind, as also by the urine and dung of the cows, waters become pure; to this effect is tradition".

30 **Yâjñavalkya, Verse 195.**

The drops issuing from[1] the mouth are pure, so are *âchamana* drops; also the hair on the face entering the

1. There are two misprints in line 1 on page 57. Read the line as, मुखजा विप्रुषो मेध्यास्तथाऽऽचमनबिन्दवः ॥

mouth. What has adhered to the teeth, by throwing out, one becomes pure. 195.

Mitâkṣharâ:—From the mouth issuing are **mukhajâḥ**, such as the phlegm and the *drops*, **viprushas**, *are pure*, **medhyâ**; they do not render one impure if they do not fall on the body. 5 Vide the following text of **Gautama**[1]: "Drops falling from the mouth do not cause impurity provided they do not fall on the body."

Still, however, the drops of the *āchamana* water which touch the feet are pure.

S'masru châsyagatam, *so also the hair on the face entering* 10 *the mouth*, *i. e.*, going into the mouth, do not cause impurity. **Dantasaktam**, *what had adhered to the teeth*, such as food, &c., when fallen off, *i.e.*, **tyaktwâ**, *i.e.*, *throwing out, one becomes pure.* What had not been detached is like the teeth; so also **Gautama**[2]: "What has been adhering to the teeth is as his teeth, except when 15 he touches it with the tongue; some hold, before they are detached. If they become detached, one should treat them as saliva; one merely swallowing it, becomes free."

The swallowing, moreover, is by this text of **Yâjñavalkya** reduced to an option alternating into throwing out, or *nigaraṇam*[3] 20 "merely swallowing". The force of the word "merely" has the sense of prohibition in regard the *âchamana* as ordained by **Vishṇu**[4].

"After chewing, however, one should always sip water after eating and chewing the betel leaves, after touching the lips which are without hair, and after putting on clothes." 25

The use of the word *tâmbula* "betel" is by analogy indicative of fruits and the like. As says **S'âtâtapa**:

"For having chewed the betels, fruits, and things roasted in oil, or by the contact of anything adhering to the teeth, never becomes impure the twice-born". (195). 30

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1. Ch. I. 44.
2. I. 41–43.
3. In the text of Gautama.
4. Ch. V. 145.

Virmitrodaya

Yājñavalkya Verse 195.

Mukhajāḥ, 'issuing from the mouth', the drops of water, fallen on the ground and even though touched are *medhyā* 'pure'. Those which are attached to the body, however, being capable of causing pain to hair at two places, are a cause for the *āchamana*. So also drops fallen on the earth, if touched, are pure. When, however, the hair is wet twice, one should do the sipping. And the drops of sipping water: "Those drops of water which while performing the sipping, touch another, should be regarded as equally as those on the ground; one does not become impure on account of these", as stated by **Manu**, are the drops from the sipping of water &c. *Smas'ru* 'hair on the face', when in its own place, although entering the mouth, when not touched by the hand, is pure. If, however, it is touched by the hand, there is certainly impurity. That has been declared by **Âpastamba**[1]: "Never by the hair on the mouth does one become impure, on account of their entering the mouth, so long as one does not touch it by the hand." About what has been discharged from the teeth, such, as food &c, when dropped by itself, having discharged it, one then becomes pure, by merely throwing it off. What however, is not dropped, is pure like the seventy of the teeth, as **Gautama**[2] has observed: "What is remaining in the teeth, is like the teeth, unless when touched by the tongue." If what had adhered to the teeth, when touched by the tongue, when strained during the sipping, falls off, then although adhered to the teeth, the sipping should be performed. To that effect **Devala**: "If what has adhered to the teeth during the meal, does not get out, one should do the sipping; when what has adhered to the teeth cannot be gathered, it should in the end be licked, ending in that; in such a case, one should not much try to pull it out again; lest there might be a great impurity by the grass pick causing ulcer." This moreover when the liquid is not obtained. If, however, liquid is obtained, there is certainly impurity as **S'ankha** has stated: "In regard to stickings to the teeth, excepting (when) liquid (is not obtained)."

1. I. 16–11.
2. I. 41.

Yâjñavalkya, Verse 196.

Having bathed, drunk, sneezed, slept, eaten, and driven in a street, having sipped, he should again sip the water; and so also after having put on clothes. 196.

Mitâksharâ :—After bathing, drinking, sneezing, sleep, meal, drinking in a street and put on clothes, having sipped, one should do the sipping again. The meaning is that one should perform the sipping twice. 5

The use of the word **cha**, *and*, in the text is intended to include weeping, beginning of study, a little lie. For likewise **Vasishtha**:[1] "After having slept, eaten, sneezed, bathed, drunk and wept, one who has sipped, should also do the sipping again." 10

So **Manu**[2] also: "After having slept, sneezed, and eaten, as also slept, or uttered a falsehood, or drunk water, as also before commencing the study of the Vedas, one should perform sipping, although he is already clean". 15

At a meal, however, even at the commencement, the sipping should be twice, as ordained by **Âpastamba**[3]: "But before beginning to eat, one should, though pure, twice sip water."

"For a bath or a drink, at the commencement, once; for a study of the Vedas, however, at the commencement, twice. As regards the rest, at the end only one should sip water twice." 20

Viramitrodaya

The Author mentions the process of sipping water, relevant to the context 25

Yâjñavalkya Verse 196,

In the case of a bath &c., after it is performed, one should do the sipping; the meaning is that one should do the *âchamana* twice. The word *punaḥ*, 'again', has the sense of *tu*, 'however'. Thereby on its entering the hair on the mouth, as also when it has not stuck to it, is the 30

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1. Ch. VI. 38. The original has at the end वासश्च परिधाय 'as also on putting on a cloth.'
2. Ch. V. 145.
3. I. V. 16-9.

differentiation as to the sipping as stated before. *Pitwâ*, 'having drunk', this is in regard to (drinking) other than the *âpośana* drinking, vide this text of Angirâḥ: "At the *Madhuparka*, as also at a *Soma* sacrifice, as at the five obtations for the *prâṇas*[1], a Brâhmâṇa does not become
5 impure by reason of the eating; as is the text of Atri, and so it is." *Rathyopasarpaṇe*, 'driving in a street', *i. e.*, passing over a public road, *Viparidhânam*, 'putting on', *i. e.*, prominently putting on, therefore, it is only when the nether cloth is put on and there is sipping, and not, however, for putting on an upper cloth. The actual practise also is such.
10 By the use of the word *cha*, 'as also', and for the reason that the sipping once performed is for purification as established by the text of Âpastamba[1] viz: "But before beginning to eat, one should, though pure, twice sip water", and other texts, and by the distinction as 'part of a performance', and as 'Special', various texts are collected;
15 their special mention, however, is not made, as these are too well known. (196).

Yâjñavalkya, Verse 197.

Street and mud waters, touched by lowest class dogs,
20 **and cows, by the wind alone, become pure; so also edifices of burnt bricks. (197).**

Mitâksharâ:—**Rathyâ**, *street, i.e.*, all sorts of ways; **kardama**, *mud*; *i.e.*, swamp; **toyam**, *water*.

The mud and waters lying on the road, **antyaiḥ**, by *the*
25 *lowest class*, such as Châṇḍāla and the rest, as also **s'wabhirwâyasais-cha**, *by dogs or crows*, **spṛshṭâni**, *touched*, **mârutenaiva sudhyanti**, *become pure by the wind alone, i.e.*, reach purity. The plural number is used for the purpose of including the cow-dung, sugar, &c., contained therein.

30 **Pakveshṭikâbhis'chitâni**, *with burnt bricks built, i. e.*, white houses and the like if touched by the Châṇḍālas, &c., become pure by the wind alone. This, moreover, is by way of negativing what

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1—प्राणाहुती: the first five offerings with the principal food. which at the commencement of a meal are offered to the five vital organs *prâṇa*, *apâna*, *vyâna*, *udâna*, and *samâna*.

has already been stated[1] viz. "sprinkling of those built together". Of those, however, built of straw, wood, leaves, &c., sprinkling alone.

Here ends the

Chapter on the Purification of Things.

Viramitrodaya.

Rathyâ 'road', *i. e.*, all kinds of roads; lying there, the mud; as also the waters, and structures built with burnt bricks such as a *maṭha* and the like, if touched by the lowest &c. become pure merely by the wind. 'The lowest' such as the *Chanḍalas* &c. By the use of the word *cha*, and, are included those stated in the text of **Vyâsa**: "Street muds and waters, ferries, roads, and grass, are purified simply by the wind, as also the structures built of burnt bricks": Thus also "By the street mud or waters, or even by the spittings, if a man is touched, he becomes pure by a bathing once," this text of **S'amkha**, which is found, is in regard to smell, stain, and impurity. The text of **Yama**, moreover, viz: "For having entered during monsoon the border of a village which has become muddy, for the thighs three times the earth, and for the feet twice, have been stated" is as laying down a purificatory process in regard to an impurity is not discussed either in itself or by the smell. Thus there is no contradiction.

Here ends the commantary on the **Chapter on Purification** of things in the **Smṛti of Yãjñavalkya**.

CHAPTER IX.

ON Gifts.

Now wishing to propound the law of Gifts, and as a part of it, with a view to explain the (conditions of) fitness for being a subject of it, the Author states in praise of it

Yjñavalkya, Verse 198.

Having performed austerities, Brahmâ created the Bráhmaṇas for the preservation of the Vedas, for the satisfaction of the Pitṛs and the Devas, and for the protection of Dharma. (198).

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1. See above Verse 184, p.

Mitâkṣharâ:—**Brahmâḥ**, *Hiraṇyagarbhaḥ*, in the beginning of the Kalpa; **tapastaptwá**, *having performed austerities*, performing meditation as to 'whom shall I create as the highest', created first the **Brâhmaṇas**. With what object? **Vedaguptaye**, *for the preservation of the Vedas, i.e.*, for the protection of the Vedas; **Pitṛṇâm Devatânâm cha**, of the *Pitṛs, and of the gods also*; **tṛpytartham**, *for the satisfaction*; and through the means of performance and teaching, **dharmasaṃrakṣhaṇārtham cha**, *for the protection of the Dharma* (*Law*) also. Therefore gifts made to them secure everlasting fruit. This is the import.

Praise of the Brâhmaṇa.

Yâjñavalkya Verse 199.

Lords of all are the *Vipras* perpetually absorbed in the study of the Vedas; than these those, who perform observances are superior; and more than these even, the knowers of philosophy of self, are the best. (199).

Mitâkṣharâ:—**Sarvasya**, *of all, i.e.*, of the Kṣhatriyas and the rest, **Viprâh**, Brâhmaṇas, **prabhavaḥ**, *are the lords*, are superior both by birth and action. Among the Brâhmaṇas even **srutâdhyayanas'īlinaḥ**, *perpetually absorbed in the study of the Vedas*, those who have accomplished the study of the Vedas, are superior. **Tebhyopi**, *more than these even*, **Kriyāparâ**, *those who perform* observances habitually, those who perform the (various) prescribed ceremonies. **Tebhyopyadhyātmavittamâḥ**, *even more than these also the knowers of the philosophy of the self.* The context is that those who following the path to be described hereafter by practising the yoga, by the controlling of passions, restraint of senses and the like, are intent on the acquisition of the knowledge of the truth about the self, are superior. (199).

Vîramitrodaya.

"A thing is given away to a proper person,—all that is the causative attribute of Dharma", so has been[1] stated before, and :

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1. Verse 6 above. p. 23. l. 28. See further on verse 201. p.

"...Should be given to a fit person" will also be stated[1] hereafter. Thus of the law as to donations which is hereafter to be stated, the chief essential for fitness is being a Brâhmaṇa, so the Author extols the Brâhmaṇas

Yâjñavalkya, Verses 198, 199.

Brahmâ, tapastaptwâ, having performed austerities *i. e.* accomplished by the austerities themselves, as the principal means of help, in continuation[2] of the same, *Brâhmaṇânasṛjat* 'created the Brâhmaṇas', What for? *Vedasya,* 'of the *veda*' consisting of the *Mantras* and *Brâhmaṇas, guptaye* for the preservation *i. e.* by teaching &c., of the traditional school. (198).

For the satisfaction, *tṛptyartham i. e.,* for the production of a feeling of satisfaction, of the *Pitṛs* at a *Śrâddha* and the like, by supplying fit recipients &c; of the Gods, at a sacrifice &c. by supplying sacrificial priests and the like. By the use of the word *cha,* 'and', at performances not for the Gods, nor for the *Pitṛs, e. g.,* initiation &c. for supplying the Preceptor &c. *Viprâḥ,* 'Brâhmaṇas', *sarvasya,* 'of all' *i. e.,* of Kshatriyas and the like, *prabhavaḥ,* 'lords', masters, *i. e.,* superiors. Among these also, *śrutam,* 'Vedaḥ' *i. e.,* the understanding of the meaning of the Vedas through the preceptor; *adhyayanam,* 'study' as leading to the lessons in Veda; absorbed in that, *Śreshṭhaḥ* 'best' *i.e.,* foremost; goes with all. Than these, *i. e.,* than the Brâhmaṇas merely absorbed in the study of the Vedas, are superior to those Brâhmaṇas who regularly observe the ordained duties. And even more than these *i.e.,* those who are absorbed in Vedic studies or observe the duties are those who are foremost among the knowers of the philosophy of the self. "Knowledge of the truth, suppression of the mind, annihilation of desires—by a simultaneous practice of these three together the liberation in this life is permanently secured," as has thus been specially stated by **Manu, Usanâh** &c. and others. (199).

Having thus explained the fitness of the recipient of donations by reason of birth, learning, practice of observances, austerities, of each accomplishment separately, the Author now shows the thorough fitness of the donees on a combination of these

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1. Verse 201 p. 431.

2. तद्व्यवधानेनैव—*i. e.* in continuation of the very same austerities, in the course of the same.

Yâjñavalkya, Verse 200.

Not merely on account of learning or even by austerities is fitness. Where conduct as well as these two exist, that indeed is declared to be fit as a recipient. (200).

Mitâkṣharâ—Kevalayâ vidyayâ, *on account of mere*
5 *learning, i.e.,* by the complete study of the Vedas, **naiva,** *not certainly,* is complete fitness acquired; **nâpi,** *nor also, by* mere **tapasâ** *austerities,* not merely by *s'ama*[1], *dama,* &c. By the word **api,** *merely,* is indicated that merely by religious
10 practice or simply by birth, complete fitness does not arise. How then? **Yatra,** *where,* in a man, **vṛttam**[2], *conduct, i.e.,* practice of observances, **ime chobhe,** *these two, i e.,* learning and austerities exist. By the use of the word *cha,* 'as also', Brâhmanical birth, **tadeva,** *that certainly,* **prakîrtitam,** *has been*
15 *declared,* by **Manu** and the rest as an entirely *fit recipient,* **pâtram. Hi,** *because,* than this there is none more excellently qualified as a recipient.

Characteristics of a Brâhmaṇa as a proper recipient of gift.

Here among the several factors viz. birth, learning, observances, and austerity, by reason of the higher eminence of
20 those that follow over those that precede the discrimination as to the result must be made. (200).

Viramitrodaya.

Thus having extolled the Brâhmaṇas, the Author states the characteristics of a proper recipient, which is the subject under
25 consideration

Yâjñavalkya Verse 200.

Vidyayâ 'by learning', *i. e.,* by the accomplishment of the study of the Vedas; *Kevalayâ* 'by itself', *i.e.* in the absence of austerities and good conduct; *tapasâ* or 'by austerities' *i. e.* in the form of *śama, dama,*
30 &c. merely, in the absence of the study of the Vedas and good conduct.

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1. शम—शमथस्तु शमः शान्ति; (अमरकोशे III. 2. 3.) Control of passions. दमदान्तिस्तु दमशो दमः (Do.) restraint of senses. निग्रहो बाह्यवृत्तीनां दम इत्यभिधीयते ।

2. वृत्त Conduct, behaviour generally. It means one's character as determined by conduct.

By the use of the word *api* 'even', by mere good conduct, or by being a Brâhmaṇa is not fitness in this world, or in the Vedas is the capacity to be regarded as a proper recipient. *Hi* 'since,' *yatra* 'where' *i.e.* in that Brâhmaṇa, *vṛttam* 'good conduct' *i. e.* strict pursuit of the rules of conduct, as also these two,—the study of the Vedas and the austerities— 5
tatpâtram—'that is a proper receipient'—so has been declared by Manu and others. Somewhere the reading is *prachakshate* 'declare'. (200).

Yâjñavalkya, Verse 201.

A cow, land, sesamum, gold, &c., to a fit person, should be give after honoring. Never to an unfit person should be given anything by one who knows, and who wishes for his own welfare. (201). 10

To a fit person should the donations of a cow &c. be made.

Mitâksharâ.—As described above, to a fit person a cow and the like, **architam,** *with honour,* *i.e.*, with the offering of water, &c., together with other supplementary ceremonies as ordained by the S'astras, should be given. 15

Apâtre, *to an unfit person,* such as the Kshatriya &c., as also to a Brâhmaṇa who is degraded, **vidushâ,** *by one who knows, i.e.,* who knows that by giving gifts to special persons, special results are produced, **s'reya ichchhatâ,** *who wishes for his own welfare* completely, **kinchit,** *anything,* even a little, **na dâtawyam,** *never should be given,* to an unfit. By the use of the word "welfare" is indicated that by giving to an unfit person a donation has some vicious results as says **Kṛṣṇa Dwaipáyana**: 20 25

"That which is given out of place and season, and to unworthy objects, and at the same time, ungraciously and scornfully is pronounced to be *tāmasa* (of inferior quality)." 30

* Page 59.

By stating that no gift should be made to an unfit person, it follows that in a case where proper place, season and thing (to be given) are available, but the proper person is not available, or the thing is wanting, then after making a donation in his favour or 35

by declaring a promise in his favour, one should abandon[1] it. It has been indicated that one should not give to an unworthy person. So also even if promised if afterwards any association with sin; &c., comes to be known it should not be given, vide the prohibition[2] viz; 5 "Even though promised, to one tainted with unrighteousness one should not give." (201).

Viramitrodaya.

On account of the special text, viz "the gift of a damsel to a Kṣhatriya &c. also" having stated the characteristics of a fit recipient, 10 and as if excluding a donation to an unfit person, the Author states the gift of a damsel, as part of the subject of fitness

Yâjñavalkya Verse 201.

By the use of the term *âdi*, '&c.' is the inclusion of all things fit to be donated, but not mentioned, *Architam*, 'after honouring', after 15 respectfully doing honour. This, moreover, is adjectival of the object of the gift, vide the text: "He, who when after he is honoured, accepts a gift, and he who after doing honour confers a gift;" or the word *architam* 'after honouring, may be taken as an adverb, qualifying the process, *viz.*, in such a manner that fitness may be attained by the processes laid 20 down in the Śâstra. Thus the rule as to fitness is in regard to acceptance only, and therefore in a gift like this, there would be no transmission of sin to the donor on account of a fault in the recipient. So, moreover, Yama: "At par is the fruit of a donation to a non-Brâhmaṇa; double, to one professing to be a Brâhmaṇa; to one who is 25 accomplished in learning, a hundred-thousand-fold; and to one who has completely studied the Vedas, without limit. In the case of a Śudra, the fruit of a donation is at par; for a Vaiśya it is said to be two-fold; for a Kṣhatriya, it has been declared to be sixfold; and for a Brâhmaṇa it has been declared to the ten-fold. For food, the proper recipient 30 is one who is hungry——&c." This is indicative that, when possible, to one who is hungry and begs, even though he be not a Brâhmaṇa, some quantity of food should necessarily be given. Therefore it is that in the following verse the Author says acceptance &c.

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1. *i. e.* declare a donation of it; actual delivery may afterwards be made to the proper person when he turns up,

2. See Gautama V. 21.

In the absence of a proper recipient as prescribed in fulness, to one who is free from the fault of unfitness, although other (than a proper recipient), a donation should be made; intending this, the Author states negatively—*nâpâtreti*, 'not to an unfit person &c.' *Vidushâ* 'by one who knows' *i. e.* one possessing knowledge; *S'reyaḥ*, 'welfare', such as Heaven. (201). 5

Having stated a prohibition for the donor in regard to an unfit person, the author states with regard to the donee

Yâjñavalkya, Verse 202.

By one who is destitute of learning and austerities must never be accepted a donation. By accepting he leads the donor down, as well as himself. (202). 10

Prohibition of acceptance.

Mitāṣkara.—Vidyâtapobhyâm hînena, *by one who is destitute of learning and austerities,* **pratigrahaḥ,** *a donation,* such as a gift, &c., **na grâhyaḥ,** *must never be accepted.* Since one destitute of learning, &c, **pratigṛhṇan,** *by accepting,* a gift, **dātāramâtmānam châdho** *narakam* **nayati**, *the donor as well as himself, he leads down, i. e.,* reaches hell. (202). 15

Viramitrodaya. 20

By an acceptance by an improper recipient not only that no fruit is produced but even more, for the donor the hell even (is the fruit); intending to point this out, the Author states a fault for an acceptor of that kind

Yâjñavalkya, Verse 202. 25

Vidyâtapobhyâm, 'by learning and austerities' is indicative by extension of character and conduct also. By the word *tu*, 'however,' has been separated the acceptance of anything in excess of the subject of acceptance. *Pratigrahaḥ*, 'acceptance', *i e.*, the thing which is being accepted as donation, the reference being to the object. Here the Author mentions the reasons. *Gṛhṇan*, 'accepting', *i.e.*, one accepting a donation, *pradâtâram* 'one giving away the donation', *i.e.*, giving with emphasis, in short one making another accept; *adho nayati*, 'leads down', *i.e.*, reaches him to the hell. The word *eva*, 'surely', is here attached to and after '*adhaḥ*', 'down'. By that the fruit intended is discriminated. The word *cha*, 'also,' is used to indicate purpose. (202). 30 35

It has been stated that a cow &c. should be given to a fit person ; in regard to that, the Author now lays down a special rule.

Yâjñavalkya, Verse 203.

Should be given every day to a fit person on a special occasion particularly. Even by a person begged of should be given consecrated with faith and according to means. 203.

Mitâksharâ—Every day in accordance with one's means and according to the rules as ordained, **pátre**, *to a fit person,* cows &c. which is his own **dãtavyam**, *should be given,* without detriment to the family[1].

A special rule of gift.

Nimitteshu, *on special occasions,* (such as) the eclipse of the Moon &c; **viseshatah**, *particularly,* should be given, **Yãchiteâpi**, *even by a person begged of,* more i.e. with effort **sradhâpũtam**, *consecrated by faith i. e.* sanctified by the absence of malice, according to means *should be given,* **dâtavyam.** By saying that 'even though begged, should be given,' is meant the donation to a fit person as described above, going oneself or by having called, that is productive of great result. So also is a **Smṛti**:

" By going, a gift which is made is said to confer eternal reward a thousand-fold by inviting merit; on being begged, however, half of that. "

Viramitrodaya.

The Author mentions the time for a donation.

Yâjñavalkya, Verse 203 (1).

Pratyaham, 'every day' *i.e.*, day by day, according to capacity, *dâtavyam*, 'must be given' ; *nimitteshu*, 'on special occasions', such as the solstice and the like, *vis'eshatah*, 'particularly', *i.e.*, with great effort and also with respect.

In a donation, the Author means faith as the principal part.

Yâjñavalkya, Verse 203 (2).

'By faith', *i.e.*, in the form of a determination that the result must necessarily follow technically characterised by **Devala**: "Honouring with respect without malice always pronounced as faith", hallowed

1. See the rule in Yajn. 175.

by an absence of malice, faultless, in short, virtuous. Thus should be given as will be in this manner. *S'aktitaḥ*, 'according to capacity', *i.e.*, in accordance with the means; *yâchitena*, 'begged', *i.e.*, edged on for giving a donation; the word *api*, 'even', suggests a lower degree than a donation without being begged for. So also **S'âtâtapa:** "By going[1] oneself, however, what is donated, and also the donation which is made unasked, there may remain no difference between these and the depth of the ocean." Moreover "By giving, a gift which is made is said to confer eternal reward; a thousandfold merit by insisting; on being begged, however, half of that." By the word *tu*, 'however,' the Author discriminates donations with faith from those desirous of the entire fruit of the donation. (203).

It has been stated that cows etc., should be given; there the author mentions a special feature of the gift of a cow

Yâjñavalkya Verse 204.

With golden-horns, silvered hoofs, well-behaved, covered with cloth, and with a vessel of *Kânsya*, should be given a milch cow together with *dakshiṇâ*. 204.

Mitâksharâ :—Whose horns are covered with gold is one *with golden horns*, **hemasṛngi; s'afai raupyaiḥ,** *silvered hoofs*, with hoofs covered with silver. Covered also with cloth, and together with a vessel of Kánsya, yielding large quantities of milk, a cow should be given together with a present of money according to one's means. (204).

The Author mentions the process of the donation of a cow by means of five verses

Yâjñavalkya, Verse 204.

One whose horns are covered with gold is one with golden horns; characterised by silver hoofs, i.e. coveredwith silver; *sus'ilâ*, 'well-behaved', *i.e.*, disinclined to attack, etc., *vastrasamawetâ*, 'together with a cloth', *i.e.*, covered with a cloth; *sakânsyapâtrâ*, 'together with a *kânsya* vessel, *i. e.*, along with a milking pot made of the Kánsya metal, *gaurdâtavyâ*, 'a cow should be given'. (204).

1. अभिगम्य—By going to the donee.

Yâjñavalkya, Verse 205.

The giver of her attains heaven for years measured by the hairs on her body; if the cow be a Kapilâ[1] she saves also his family in addition, up to the seventh degree, 205.

5 **Mitâkṣharâ** :—**Asyâ**, of *her*, **goḥ**, of the cow, **romasammitân**, *measured by the hairs, i.e.* of the number of hairs as are on her body, **vatsarân swargamâpnoti dâtâ**, *years resides in heaven the giver.* If it be a **Kapilâ** then not only the giver

The fruit of cow-gift.

10 *she saves*, **târayati**, but also *his family even*, **Kulamapi**, **âsaptamam**, *up to the seventh degree*, i. e. extending over to the seventh *i. e.* the father &c. six, and himself the seventh. The word **bhūyaḥ**, *again*, is used in the sense of *api* ' even '. (205).

Viramitrodaya.

15 The Author mentions the donation of a brown cow together with the result

Yâjñavalkya, Verse 205.

With the qualifications stated if so distinguished, such a one, if it be a *kapila* then, as far as the seventh generation of the donor's family she 20 saves. The word *bhuyaḥ*, ' again ' is used in the sense of *api*, ' even ', thus this is in addition to the fruit mentioned before. The word *cha*, ' also ', is indicative of the above-mentioned qualifications existing in the *kapilâ*. (205).

Yâjnâvalkya Verse 206.

25 **Equal to the number of hairs on her and on the calf, for such *Yugas*[2] the donor of a two-faced cow attains heaven, by giving in the manner as stated above. (206).**

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1. A brown cow.

2. युग—An age in the revolutions of world. The युगs are four in number *viz.*

(1) कृत *Kṛta* or सत्य *Satya* with a duration of 1,728,000 mortal years ;
(2) त्रेता, *Tretâ* ... ... 1,296,000 „ „
(3) द्वापर *Dwâpara* ... ... 864,000 „ „
(4) कलि *Kali* ... ... 432,000 „ „
The four together making up the total of 4,320,000 *years.*

Mitâksharâ:—Savatsaromatulyâni, *equal to the number of hairs on her and on the calf.* One who is along with a calf is *savatsâ*, one with a calf; of that, equal to the number of hairs. As many hairs as are on the body of the calf as also of the cow, so many number of **yugas** *i. e.* the Satya, Tretâ &c., **ubhayatomukhîm dadat swargamâpnoti pûrveṇa vidhinâ chet,** *one giving* a two-faced cow *attains to heaven* provided it be *according to the procedure afore-mentioned.* (206).

* Page 60.

What moreover is a two-faced cow, and why is the donation of such a one of such a high merit? So the Author says

Yâjñavalkya verse 207.

As long as the two legs and the face of the calf can be seen from within the womb, so long a cow is to be considered as the Earth. 207.

Mitâksharâ :—*Of the calf,* **vatsasya,** coming out of the womb, **dwau pâdau mukham cha,** *the two legs and also the face,* **yâvat yonyâm dṛśyatê,** *as long as they appear from within the womb,* a face on both sides; one who has such, is called *two-faced*; **yâvat,** *as long* as, **garbham,** *the fœtus,* **na muñchati,** *she does not deliver out,* **tâvat sâ gouḥ pṛthwisamâ jñeyâ,** *so long that cow is to be considered to be like* the earth. Therefore such a high reward is proper (207).

Viramitrodaya.

The Author states about the donation of a two-faced cow

Yâjñavalkya Verses 206, 207.

Ubhayatomukhîm, 'a two-faced', *pûrveṇa,* 'as before', *i.e.,* as aforementioned, that is the entirety, excepting that specially mentioned for a *Kapilâ,* such a particular 'cow', *gâm,* whether a *Kapilâ,* or not a *Kapilâ, vidhinâ,* 'according to the process', *i.e.,* under the procedure laid down in the *S'âstras. dadat,* 'one giving', 'the giver of such a cow', *asyâ gour dâtâ,* equal to the number of hair on the cow along with the calf, for such a number of *yugas,* obtains heaven. The two-facedness

may be a common attribute for the she-buffalo, therefore with a view to exclude her, it has been said, ' the giver of a such a one ' etc.

While describing the characteristics of a two-faced cow, the Author extols the cow to be mentioned as possessing the special qualities: As
5 long as the two feet of the calf as well as the mouth can be seen from within the womb of the cow, *i.e.*, can be clearly observed, so long that cow should be considered as equal to Earth. By this, it has been suggested that merit equal to that of making a donation of the earth is secured by the donation. " As long as the calf is in the womb, as
10 long as she does not discharge the calf, so long the cow is to be regarded as the Earth together with moutains, woods, and forests, with its four boundaries ; such Earth will be considered to have been given ; there is no doubt about it ", so from the **Matsya-Purâṇa.** Having regard to the special condition as to the discharged calf from the embryo even
15 the sight of the mouth and two feet would not make for two-facedness, so the Author says, " As long as she does not deliver out the fœtus." Therefore it comes to this: that a cow is called two-faced when its calf is within the womb with its two feet, and the face is visible from within the womb. (206-207).

20
Yâjñavalkya Verse 208.

By somehow making a donation of a cow whether she be a milch-cow, or one not yielding milk, but not diseased and not emaciated, the giver becomes exalted in heaven, (208.)

The fruit of an ordinary cow-gift

Mitâksharâ.—Yathâkathañchit, *somehow,* even in the
25 absence of gold-horned cows according to possibility and in the manner described above, **dhenum,** *a milch-cow, i.e.*, a cow yielding milk; **adhenum** *or not yielding milk,* but not barren; **arogãm** *undiseased, i.e.*, without disease, **apariklishaṭâm,** *not emaciated,*
30 *i. e.,* not excessively enfeebled. By giving (such a) cow, **dãtã swarge mahīyate,** *the giver becomes exalted in heaven, i. e.* is honoured. (208)

Viramitrodaya.

The Author describes the donation of a cow possessing the
35 qualifications of golden-horns, &c., together with the result.

Yájnavalkya Verse 208.

Yathâkathañchit, 'somehow', even without satisfying the qualifications aforestated, *dhenum*[1], 'cow', a milch or non-milch one. The word *eva*, 'even' is used to mark off a barren one; *arogâm*, 'undiseased', *i. e.*, free from *ravauraka*[2] and like diseases. *Apariklishṭâm*, 'not emaciated', not very much weakened. *Gâm dâtwâ datâ swarge mahîyate*, 'by having donated a cow the giver in heaven becomes exalted', *i.e.*, is honoured. In this result which is common for a milch and nonmilch cow, the abundance of the fruit of a cow's gift should be understood as a logical result. With a view to answer the inquiry as to the actor, the word donor has been stated. (208). 10

The Author mentions the equivalents of cow's gift

Yájñavalkya, Verse 209.

Affording relief to the fatigued, nursing the sick, worshipping the gods, washing the feet, sweeping the remnants after meals of the twice-born, are like the giving of a cow. 209. 15

Mitâksharâ :—Of a fatigued person, by giving him a seat, bed, &c. and removing the weariness is **s'rántasaṃvâhanam,** *affording relief to the fatigued,* **roginâm,** *of the sick,* **paricharyâ,** *nursing, such as,* according to one's means giving medicine; **surârchanam,** *worshipping the gods,* viz. propitiating Hari, Hara, Hiraṇyagarbha, &c., by (the offering of) sandal paste, flowers, &c., **pādas'aucham,** *washing the feet, i. e.*, of the twice-born; of the equals as well as of superiors, &c.; and of these also *sweeping the remnants after meals,* **uchchhishṭasya** sam **mârjanam.** These (acts) are equal (in efficacy) to the gift of a cow as stated above. (209). 20 25

Viramitrodaya.

The Author extends the fruit of a cow's gift to others also

Yâjñavalkya Verse 209.

S'rântasya, 'of one fatigued', *i.e*, extremely wearied, *samvâhanam*, 'offering relief', such as by giving a seat, a bed, &c., 30

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1. धेनु, अधेनु—A milch-cow, and one not yielding milk.
2. रवौरकाद्रिोगरहिताम् । so in the original.

removing the fatigue ; *roginah*, 'of one diseased', *paricharyâ*, 'nursing' by medicine, &c., *surâṇâm*, 'of Gods', such as, Hari, Hara, Durgâ and the rest; *archanam*, 'worshipping', *i.e.*, honoring; *pâdas'aucham*, 'washing the feet', *i.e.*, cleansing the feet of the twice-born ; in short all
5 the twice-born, *Dwijochchhishṭasya*, 'of the leavings at meals of a twice-born'; *mârjanam*, 'sweeping', *i.e.*, removing ; each one is *gopradânavat*, 'equal to a cow's-gift', the meaning is that it is equal as to the fruit resulting from a cow's gift. (209).

Yâjñavalkya, Verse 210.

10 **Land, lights, food, clothes, water, sesamum, clarified butter, asylum, household accessory, gold, and bull, having given, one is glorified in heaven. 210.**

Mitâksharâ.—**Bhūḥ**, *land*, yielding[1] fruit; **dîpâḥ**, lights, in the temples of gods, &c; **pratis'rayaḥ**, *asylum*, refuge to the
15 traveller; **nivess'anârtham**, *for the household*, i.e. for a householder's use what is given, such as a maiden bride &c. is **naives'ika**, *household accessory*; **svarṇam**, *gold*, i.e. bright coloured; **dhuryo**, *bull capable of bearing load*, a strong bull. The rest are well-known.

These, land, lamps &c **datvâ**, *by giving*, in heavenly regions
20 **mahîyate**, *one is glorified*, is honoured. The heavenly reward, moreover, by giving lands, &c., does not exclude other[2] rewards. For such as: "Whatever sin one commits either knowingly or unknowingly, by giving land to the extent of a bull's hide one is purified". So also "A giver of water obtains the satisfaction, a giver of food, imperish-
25 able happiness, a giver of sesamum, desirable offspring; a giver of a lamp, a most excellent eyesight. A giver of a garment, a place in the world of the moon, a giver of a horse, a place in the world of As'vins[3], a giver of a draught, great good fortune; a giver of a cow, the region of the Sun." these and like other fruits having been declared[4].

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1. *i. e.* cultivable or agricultural land capable of yielding fruits or crops.

2. As the result of the donation. Heavenly exaltation is only one of the many fruits attending the gifts.

3. Page 60 line 29, some copies continue the quotation अनडुहः श्रियं पुष्टं गोदो ब्रध्नस्य विष्टपम्.

4. Manu Ch. IV. 229-231.

* PAGE 61. The definition of a bull's hide has been declared by **Bṛhaspati**:[1] "With a rod seven hands long, three hundred rods is a *nivartana*; ten these again make up a bull's hide; by giving it, one is exalted in heaven". (210).

Viramitrodaya. 5

The Author mentions other gifts together with their fruits, in three (verses)

Yâjñavalkya Verse 210.

The eight, such as, land and the rest are well known; *pras'rayo*, 'asylum', a residential house; *naives'ikam*[2], 'house-hold accessory'; 10 money for the marriage of another; *swarṇam*, 'gold', *i.e.*, of bright colour; *dhuryaḥ*, 'a bull', capable of bearing load, a strong bull. (210).

Yâjñavalkya, Verse 211.

A house, corn, security from harm, shoes, an umbrella, a garland, an ointment, a conveyance, a tree, a desired 15 thing, or a bed; by giving these, one shall become extremely happy. 211.

Mitâksharâ:—**Gṛham**, *house*, is well-known; **dhânyâni**, *corn*, such as barley, wheat, and the like; **abhayam**, *security from fear*, *i.e.*, protection to the frightened; **upânaham**, *shoe*, and **chhatram**, 20 an *umbrella*; **mâlyam**, *garland*, such as of mallikâ flowers, &c., **anulepanam**, *an ointment*, such as saffron, sandal, &c.; **yânam**, *conveyance*, *e.g.*, chariots, &c.; **vṛksham**, *a tree*, which affords a livelihood, such as the mango and the like; **priyam**, *desired thing*, that which is pleasant to one, such as requirement, &c; **s'ayyâm cha**, *and* 25 *bed also*, **datwâttyatam**, *by giving, extremely*, *i.e.*, excessively, **sukhî**, *happy*, one becomes.

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1. Verse 8.

2. नैवेशिक—निवेश is entering; a house; and नैवेशिक means any thing which is useful as a necessary accessory for the householder. The *Mitâkṣharā* interprets it as a maiden, bride; offer to an intending householder निर्वेष्टुकामः (see Vishṇu Purâṇa, the episode of Saubhari). The *Viramitrodaya* interprets it as any article of use for a man's marriage.

It is not that like gold, &c.. religious, *i.e.* a religious merit cannot be delivered into the hands, and that therefore a charitable donation of it is impossible. It is even like the gift of land, &c. And in other Smṛtis also the gift of religious[1] merit has been declared :

5 "To gods, to gurus, to father, and mother, religious merit should be given by all efforts ; non-merit has not been mentioned anywhere."

In the case of a gift of non-merit, that itself increases as well of the donee also who is induced through avarice, &c., vide the
10 following **Smṛti** :—

"That evil-minded person, who, considering sin to be powerless, accepts it as a gift, on account of this despicable conduct of his, that sin attaches to him equal in intensity, or two-thousand fold, or in infinite-fold ; and also to the donor."

15 Here, as well as everywhere, by regard to the particular conditions of place, time, the recipient, and the peculiarities of the object given and to the difference in the donor "the fruit for a donation has been mentioned by me, is the same also in cases of injury", and to particular conditions of the donee also the difference in
20 the rewards of the donor and the donee should be observed. (211).

The fruit from donations has been declared ; now the Author mentions a case where even without an actual gift the fruit of a gift is obtained

Yâjñavalkya, Verse 212.

**Brahma contains all Dharmas since it is greater
25 than all other gifts ; one giving it fully attains undisturbedly the region of Brahma. (212).**

Mitâkṣkharâ :—Since **sarva-dharmamayam Brahma,** *Brahma contains all Dharmas,* by reason of its capacity for knowledge, therefore its donation **sarvadânebhyopyadhikam,** is
30 *greater than even all (other) gifts.* Therefore **taddadat,** *one giving it,*

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1. धर्मार्थिकं—धर्म is religious merit, or virtue. पुण्य *e. g.* "Whatever religious merit I may have acquired by reason of my religious charities or virtue, I hereby donate &c." The अपूर्व of the Mimâṇsâ.

through the medium of instruction, &c., **Brahmalokamavâpnoti,** *attains the region of Brahma,* **avichyutam,** *undisturbedly, i.e.* where there is no disturbance. The sense is that he resides in the sphere of Brahma till the dissolution of the elements. Here, moreover, in the gift of the Brahma is a gift which[1] merely brings about the proprietary interest of another, since the divesting of one's own proprietary interest is impossible. (212).

Viramitrodaya.

Abhayasya dânam, 'assurance of security from fear', securing of another from any occurrence of harm is what is intended; *vrksham,* 'tree', *i.e.*, one which can be of use; what is liked by the acceptor; *atyantaṁ sukhi,* 'extremely happy', *i.e.*, enjoying heaven. (211).

The words *dâna* and *pradâna*, are indicative of the genesis of the act. *Yataḥ sarvadânamayam,*[2] 'since it embodies all *dânas*', *i.e.*, is causative of the fruits which induce donations of all things; therefore, *Brahma, i.e.*, Veda, is superior to all donable things taken each; *taddadat,* 'by imparting it,' *i. e.* by teaching, &c., transferring to another, *avichyutam,* 'undisturbed', *i.e.*, lasting for a *Kalpa*[3], as long as that, he attains the region of Brahmá. (212).

Yâjñavalkya Verse 213.

Although competent to accept a gift, one who does not take over a gift, those regions which are for persons given to liberality, he attains these in entirety, (213)

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1. स्वस्वत्वनिवृत्तिरूपपरस्वत्वापादनम्—Alienations which are complete, generally bring about two results, the abnegation of the rights of the alienor स्वस्वत्वनिवृत्ति, and the establishment of the rights of ownership of the other परस्वत्वापादनम्—and an ordinary donation or gift brings about this double result as to cross ownerships. But in the case of the gift of Brahma or Knowledge of Brahma, while the donee gets it, the donor does not lose it, but according to the well known सुभाषित, this is the only दान where the subject matter of the दान is not only not lost but is doubled in the donor, while if not given it perishes.

अपूर्वः कोऽपि कोशोऽयं विद्यते तव भारति । व्ययतो वृद्धिमायाति क्षयमायाति संचयात् ॥
सर्वद्रव्येषु विद्यैव द्रव्यमाहुरनुत्तमम् । अहार्यत्वादनर्घ्यत्वादक्षयत्वाच्च सर्वदा ॥

2. The Viramitrodaya reads सर्वदानमयं ब्रह्म.

3. कल्प—One day of Brahmâ is 'equal to 1000 yugas *i. e.* a period of 4,320,000,000 years, and measuring the duration of the world. The present कल्प is called the श्वेतवाराहकल्प.

Mitâkshara :—**Yaḥ**, *one who*, although a proper recipient, does not accept a gift such as gold &c., which has come to him as a gift for acceptance, i. e. does not accept it, such a one does not take over whatever has come to him, for all that, whichever rewards are for those given to liberality, all these in entirety he attains. (213).

Without a donation, the attainment of the fruit of donation.

Viramitrodaya.

In the course of a discourse on *dâna*, the Author mentions the duty of abstaining from acceptance of a gift together with the fruit

Yâjñavalkya Verse 213.

By reason of his learning, conduct, and austerities, although competent for (accepting) a donation, *parigrahe samarthopi*, *i.e.*, although he is entitled—by this the Author excludes out the non-acceptance of a gift due to incompetence ; *pratigraham*, 'acceptance', has a reference, to the act of acceptance ; *nâdatte*, 'does not accept', *i.e.*, when being given, one does not accept, whichever regions are for the donors of particular things, one abstaining from the acceptance of those things, attains all those regions in entirety. (213).

Now in the course of the enumeration of abstinence from acceptances the Author mentions an exception

Yâjñavalkya, Verse 214.

The kus'a grass, vegetables, milk, fish, perfumes, flower, sour milk, land, meat, couch, seat, barley, should not be refused, nor water also. (214).

Mitâksharâ :—**Dhânâḥ**, *barley*, *i. e.* fried paddy; **kshitiḥ**, *land*, *i. e.* earth.

The rest are well-known. These, kus'a &c., when offered[1] voluntarily should not be refused. The word **cha**, *also*, in the text includes houses &c.

[2] "A couch, houses, kus'a grass, perfumes, water, flowers, jewels, sour milk, fish, barley, milk, and vegetables, one should not reject"; also, "Fuel, water, roots, fruit, food, and that which has come without asking, one should always accept, as also a promise of immunity from harm." as observed by **Manu**[3].

* Page 62

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1. स्वयं—*i. e.* by the donor himself without being asked.
2. Manu Ch. IV. 250 3. Ch. IV. 247.

Why should not be refused ? so the Author explains

Yâjñavalkya, Verse 215.

Without soliciting, what has been brought should be accepted even when offered by an evil-doer, except from an unchaste woman, eunuch, an outcast, as also from an enemy. (215). 5

Mitâkṣharâ :—If then the acceptance of these, kus'a &c., is to be made when offered without being solicited, even in regard to evil-doers, what then of those who act according to the dictates (of the S'astras)? Therefore, these should not be rejected, 10 **anyatrakulatâṣhandhapatitebyaḥ**, *except in the case of an unchaste woman, a eunuch, an outcast,* and an enemy also. She who wanders from one *kula* to another kula is a **kulaṭâ**, *an unchaste woman*; **shaṇḍhaḥ**, *a eunuch,* the third sex. (215).

The author mentions another exception to the rule as to 15 abstinence from an acceptance of a gift

Yâjñavalkya, Verse 216.

For the sake of honoring the gods and guests; and for the sake of one's Gurus and dependents, gifts from anybody, one may accept, as also for his own maintenance. 216. 20

Mitâkṣharâ.—The honoring of gods being a necessity, and that being not for a personal want, excepting the out-casts and the most abominable persons, he may accept gifts from all.

Guravaḥ, *the Gurus, i. e.* mother, father, &c.; **bhṛttyāḥ**, *dependents,* those whom one is bound to maintain, *such* as the 25 wife, son, &c. (216).

Here ends **the Chapter on Gifts.**

Viramitrodaya.

" One should not wish to get wealth obstructive of the study of the Vedas, nor from here and there :" by this text[1] an acceptance of a 30 gift has been prohibited for one who is under an accusation, and the like. There, the Author mentions a counter-exception

Yâjñavalkya Verses 214, 215, 216.

The thirteen species of things such as the *kus'as* and the rest even in regard to the perpetrator of the most evil deeds when unasked is 35 brought in, *na pratyâkhyeyam*, 'should not be refused', *i.e.*, should not be rejected. By way of stating the manner of non-refusal itself, the Author says, *grâhyam*, 'should be accepted'. *Payo*, 'milk'; *gandhâḥ*,

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1. See above verse 129 p.

'perfumes', such as sandal, &c.; *kshitiḥ*, 'earth', *i.e.*, land; *dhânâḥ*, 'barley', *i.e.*, fried barley. The rest are well-known. By the use of the word *cha*, 'also', are included, "Bed, house, kus'a grass, perfumes, water, flower, jewels, curds, fish, barley, milk, meat, vegetables, one should not reject. Fuel, water, roots, fruit, food, such as has been offered, one should accept from all, and honey, security from harm, and the *dakshiṇâ*" as stated by **Manu.**[1] (214).

Kulatâ, 'an unchaste woman', *i.e.*, a *swairiṇi*;[2] *shandhaḥ*, 'eunuch', hermaphrodite; *patita*, 'degraded', such as a Brâhmicide; *dwiṭ*, 'enemy'; by the use of the word *tathâ*, 'also', are included the *chaṇḍâlas*, and the rest. From these, excepting elsewhere, from those even the *kus'as*, &c., should not even be accepted. This is the meaning. (215).

Devatâ, 'gods, &c.', for the god, or for a guest, for honouring; *guravaḥ*, 'seniors', *i.e.*, the mother, father, &c.; *bhṛtyâḥ*, 'dependents', such as the wife and the rest; for these also; *âtmano*, 'of himself', *vṛttiḥ*, 'subsistence', *i.e.*, means of living such as, meals, raiment, &c.; for that also, from all, even from the perpetrator of evil deeds, one may accept. This is the sense.

From the first *cha*, 'and', necessary duties such as for payment of debts, &c., from the second *cha*, 'and', for the warding off of disease in oneself, &c., are thus added together. The first *eva*, 'sure', is for excluding acceptance from all excepting where specially enjoined, while the second is linked with the expression here 'one should accept'; thus on these occasions, in the absence of any other sin, even from the perpretator of an evil act, 'acceptance of a gift' is necessary; this is what is intended to be brought out. Here, *kulatâ*, &c., follow in this also. So says **Vishṇu**:[3] "One desirous of offering to the seniors, and the dependants, or for honouring the gods and the guests, may accept a gift from all; one must not satisfy his own needs from that. Even for these purposes, one competent to accept that, must not take from an unchaste woman, a eunuch, and the degraded, as also from an enemy."

Here, moreover, other donations, as also the general rules, regarding gifts, viz. the procedure, fitness, the qualifications, and disqualifications, which have not been detailed here through fear of prolixity, will be stated hereafter. (214–216).

Thus ends the Chapter on Gifts
of the Commentary on Yâjñavalkya.

1. Ch. IV. 250, 247.
2. स्वैरिणी has been defined by Nârada as. या पतिं हित्वा ऽन्यतः काममाचरेत्.
3. Ch. LVII. 13.

CHAPTER X.

On the S'râddhas.

Now the Chapter on *S'râddha* is being commenced.

By *S'râddha*[1] is meant[2] an offering with faith in regard to

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1. श्राद्ध—*Vijñaneśwara* in his introductory remarks to this chapter gives a descriptive definition of the word *Śrâddha*, and the several divisions and sub-divisions of the term. The word literally means something which is offered through faith, श्रद्धया दीयते. "देशे काले च पात्रे च श्रद्धया विधिना च यत्। पितृनुद्दिश्य विप्रेभ्यो दत्तं श्राद्धमुदाहृतम्" ब्रम्हाण्डपुराणे. It is a tribute of respect to the memory of the dead. This ritual is common practically among all nations and has prevailed at all times, having a very powerful influence upon the minds of the people.

Rites which are performed in this connection are classified into three groups, *viz.* पूर्वाः *Pûrvâḥ*, or those following immediately after death, मध्यमाः *Madhyamâḥ*, during the next or intermediate period, and उत्तराः *Uttarâḥ*, the final. These are detailed in the **Vishṇu Purâṇa** by **Parâs'ara** (III. XIII. 34-37) Thus :—

पूर्वाः क्रिया मध्यमाश्च तथा चैवोत्तरक्रियाः। त्रिप्रकाराः क्रिया ह्येतास्तासां भेदाञ्छृणुष्व मे ॥
आदावाहार्यायुधादिस्पर्शाद्यन्तास्तु याः क्रियाः। ताः पूर्वाः; **मध्यमा** मासि मास्येकोद्दिष्टसंज्ञिताः ॥
प्रेते पितृत्वमापन्ने सपिण्डीकरणादनु। क्रियन्ते याः क्रियाः पित्र्याः प्रोच्यन्ते ता **नृपोत्तराः** ॥

The persons competent to offer these rites are generally mentioned thus :

पितृमातृसपिण्डैस्तु समानसलिलैस्तथा। तत्संघातांतर्गतैश्च राज्ञा वा धनहारीणा ॥
पूर्वाः क्रियाश्च कर्तव्याः पुत्राद्यैश्चैव चोत्तराः। दौहित्रैर्वा नरश्रेष्ठ कार्यास्तत्तनयैस्तथा ॥

and more particularly and in order of priority, the claimants for these rites are thus enumerated at III. XII, 30-33 of the same work *viz.* :—

पुत्रः पौत्रः प्रपौत्रो वा तद्वद्वा भ्रातृसंततिः। सपिण्डसन्ततिर्वाऽपि क्रियार्हो नृप जायते ॥
तेषामभावे सर्वेषां समानोदकसंततिः। मातृपक्षस्य पिण्डेन संबन्धा ये जलेन वा ॥
कुलद्वयेऽपि चोत्सन्ने स्त्रीभिः कार्याः क्रिया नृप।
सङ्घातान्तर्गतैर्वाऽपि कार्या प्रेतस्य वै क्रिया। उत्सन्नबन्धुरिक्थानां कारयेदवनीपतिः ॥

The importance of *Śráddha* and particularly the right to perform it assumes great maguitude in regard to the right of inheritence from the rule "He, who takes the assets, offers the *pinda* " यश्चार्थहरः स पिंडदायी.

Besides the general classification given above, *S'râddhas* have otherwise been severally classified, as will appear from the text and from the following table.

श्राद्धम्

- पार्वणम्
- एकोद्दिष्टम्

- नित्यं
- नैमित्तिकं
- काम्यं

- अहरहःश्राद्धं
- पार्वणं
- वृद्धिश्राद्धं
- एकोद्दिष्टं
- सपिण्डीकरणं

2. The definition of *Śrâddha* given here by **Vijñânes'vara**, as elsewhere by other writers has to be particularly noted. For although by its etymological

one departed[1], of eatables[2] or any other thing as its substitute.

That again is of two kinds, *Pârvaṇa*[3] and *Ekoddishṭa*[4]. There, that which is performed as intended for three persons (in ascent) is *Pârvaṇa*, that which is performed as intended for one is *Ekoddishṭa*[5].

5 Moreover again, it is of three sorts, viz., *Nitya* 'ordinary,' *Naimittika* "occasional', and *Kâmya*, 'for a special object.' Here *Nitya* is that which is ordained to be performed on the happening of (a fixed and) a certain event, such as every day, on Amávásyá day, or on the *Ashṭakâ* days, and the like etc; *Naimittika* is that which is
10 ordained to be performed on the happening of an uncertain event, such as on the birth of a son, and the like; *Kâmya* is that which is prescribed in order to accomplish a certain desired object, such as with the desire of attaining heaven, on the occasion (when the Moon is) in the *Krttikâ* asterism, &c.

meaning viz. श्रद्धया देयम् 'whatever is offered with faith is *S'râddha*', that word has a limited significance, in that it is confined only to an offering for *a deceased person.* Further, not any offering, but the offering of an eatable article, or something which is edible: श्राद्धं नाम अदनीयस्य तत्स्थानीयस्य वा द्रव्यस्य प्रेतोद्देशेन त्यागः. Nîlakaṇṭha in the श्राद्धमयूख also defines it as मृतोद्देश्यको विप्रस्वीकाराङ्गको द्रव्यत्यागः श्राद्धम् ।. Thus he also limits it to an offering intended for one deceased, and he also puts in the further limitation of a *Vipra* as the recipient and enlarges it to any article, not necessarily an eatable.

1. See Note 2 above. Nîlakaṇṭha adds जीवच्छ्राद्धे देवश्राद्धे च तत्त्वं गौणम् । कौण्डपायिनामग्निहोत्रपदवत् । (P. 2 ll. 1-2-Gharpure's Edition).

2. See note 2 above Nîlakṇṭha श्राद्धे च पितृद्देश्यकान्नत्यागरूपत्वाद्विप्रभोजनपिण्डदानयोरेव प्राधान्यम् । (p. 2. ll. 17-18).

3. पार्वणम्-पर्वणि भवम्. The word पर्व is indicative of the number of three. 'त्रीनुद्दिश्य तु यत्तद्धि पार्वणं मुनयो विदुः' कण्वः. The word पर्व also indicates special days such as the अमावास्या &c. But here it means an offering intended for three.

4. एकोद्दिष्टम्-एकमुद्दिश्य यच्छ्राद्धमेकोद्दिष्टं प्रचक्षते. कण्वः. This kind of *Śrâddha* is only possible upto the performance of the *Sapiṇḍī*, as thereafter the एक is joined into a group of three. See लौगाक्षि cited श्राद्धमयूख.—सपिण्डीकरणात्पूर्वमेकोद्दिष्टं सुतः पितुः । ऊर्ध्वं पार्वणवत्कुर्यात्प्रत्यब्दमितरेण तु ॥ See Verse 104 above Page 298 l. 12,

And again, of five kinds :—(1) Daily, *aharaha S'râddha*, (2) *Pârvaṇa S'râddha* (3) *Vṛddhi S'râddha*, (4) *Ekoddishṭa S'râddha*, and (5) *Sapiñḍikaraṇa S'râddha*.

As to the daily *Srāddha*, that has been already ordained by the text[1] "Food to the manes, and men &c.,"; moreover also 5 Manu[2] :—"One should offer every day the *S'râddha* by means of food and the like, or with water, or even with milk, roots, and fruits, (and thus give) inexhaustible satisfaction to the manes."

Now while describing the *Aharaha* and the *Vṛddhi S'râddhas* the Author mentions the times for these. 10

Yâjñavalkya, Verses 217-18.

The *Amâvâsyâ*, the *Ashṭakà*, the Vṛddhi, the dark fortnight, the two solstices, materials, wealth of the Brâhmaṇas, the equinoxes, and the passage of the Sun. (217).

The *Vyatipāta*, the *Gajachchhâyâ*, the eclipses of the Sun 15 and the Moon, and whenever a desire for a *S'ràddha* is felt, these also are declared to be the times for (the performance of) a *S'rāddha* (218).

* Page 63.

Mitâksharâ :—The day (or period) during which the moon 20 is not visible is the *Amâvâsyâ*[3]. In these if it extends over two days, then that which covers the latter portion of the day *i. e. aparâṇha* should be taken, vide the **Text** :—

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1. Verse, 104 p. 298 above.

2. Ch. III. 82.

3. अमावस्या—also otherwise called अमावास्या (See *Amarakos'a* I. IV 8.). The day during which the Sun and the Moon are in the same plane *i. e.* are in conjunction. अमा सह वसतोऽस्यां चन्द्रार्कौ। सूर्याचंद्रमसोर्यः परः सन्निकर्षः सा अमावास्या। गोभिलः. It is the 15th or the last day of the dark half of a month, immediately after which begins the bright half; hence it is also called the new moon day.

"The *Aparānha* for the manes", the *Aparánha,*[1] moreover, when it is divided into five parts, the fourth part, and occupying three *muhurtâs.*[2]

Ashṭakâs[3] are four in number, described by **As'walâyana,**[4]
5 thus: "on the eighth days of the four latter fortnights of the *Hemanta*[5] and the *S'is'ira,*[6] are the *Ashṭakas* celebrated."

Vṛddhiḥ,[7] such as the birth of a son, &c.; **kṛshṇapakshaḥ,** *dark fortnight, i.e.* the latter fortnight; **ayanadwayam,**[8] *the two solstices* called the southern and the northern solstices; **drawyam,**
10 *materials,* such as the *kṛsara,*[9] meat, &c.; **brâhmaṇasampattiḥ,** *wealth of Brāhmaṇas,* as will be described later on; **vishuvat dwayam,** *the two equinoxes, i.e.,* the passage of the Sun through the *Mesha*[10] and the *Túlâ*; **S'uryasaṅkramaḥ,** *the passage of the Sun,* the transition of the Sun from one sign of the zodiac into
15 another sign.[11] Although the solstices and the equinoxes are

1. अपराह्नः—The third or the latter portion of the day, the two first being पूर्वाह्ण and मध्याह्न, occupying a period of three मुहूर्तs.

2. मुहूर्त—two घटिकाs, or 48 minutes.

3. अष्टकाः—अश्नन्ति पितरोऽस्यामिति अश्-तकन् (Un. 3. 14. 148), The 8th days of the dark halves of the months of Mārgaśīrsha, Pausha, Mágha, and Fâlguna.

4. Grihya Sūtras II. 4. 1.

5. हेमन्तः—हिनोति वर्धयति बलम्. The fifth of the Ṛtus or seasons of the year, covering the months of मार्गशीर्ष and पौष.

6. शिशिरः—शशन्ति धावन्ति यस्मिन्पथिकाः—The sixth and the last of the Ṛtus of the year covering the months of माघ and फाल्गुन.

7. वृद्धिः—Lit. growth, prosperity, are occasions for rejoicing, such as the birth of a son, an addition to the family strength.

8. अयने—The turning points of the Sun from the extreme south and the extreme north. The two solstices viz. the winter solstice or दक्षिणायन called the tropic of Capricorn, and the Summer solstice called the tropic of Cancer.

9. कृसर—a delicious meal made up of sesamum, rice and pulse, and used with butter and spices. Marathi *Khichadi,* Hindi *Khichri.*

10. The signs of *Aries* and *Libra* of the zodiac.

11. *i. e.* both indicative of the transition of the Sun from one sign into another.

established as included in the general term *Saṅkrânti*, still, their separate mention is for the sake of demonstrating greater merit.

Vyatīpâta,[1] a special kind of *Y'oga*. **Gajachchhâyâ** is defined as follows :—

" When the moon is in the asterism presided[2] over by the Pitṛs and at the same time the Swan[3] is in the asterism of Hasta[4], and that tithi[5] happens to be the thirteenth day, it is known as Gajachchhâyâ ; some say[6] it means the elephant's shadow".

But that is not taken here, as the latter is in regard to[7] time.

1. योग—Conjunction. The conjunction of the Moon with one of the 27 constellations through which it revolves, such as व्यतीपात, वैधृति &c. These are

विष्कम्भः प्रीतिरायुष्मान् सौभाग्यः शोभनस्तथा । अतिगण्डः सुकर्म्मा च धृतिः शूलस्तथैव च ॥
गण्डो वृद्धिर्ध्रुवश्चैव व्याघातो हर्षणस्तथा । वज्रश्चाष्टक् व्यतीपातो वरीयान् परिघः शिवः ।
सिद्धः साध्यः शुभः शुक्रो ब्रह्मेन्द्रो वैधृतिस्तथा ॥

The व्यतीपात has been thus described:

श्रवणाश्विधनिष्ठार्द्रानागदैवतमस्तके । यद्यमा रविवारेण व्यतीपातः स उच्यते ॥

2. पितृदैवत्ये *i. e.* the मघा, *the tenth in the group of 27, and containing five stars.

3. हंस: *i. e.* the Sun.

4. कर *i.e.* the हस्त नक्षत्र.

5. याम्या तिथिः :—The thirteenth of the second half, and sacred to the God Yama. This is also called वैवस्वती, वैश्रवणी.

6. केचित्—*viz.* the Author of the Smṛtichandrikâ, see page 341 ll.

7. (See Bâlambhatti p. 391 l. 10). In its literal sense, it means the eastern quarter प्राची दिक् where the shadow of the दिग्गज्ज falls fall. In this sense, the passage would have reference to a *place*, while Yâjñavalkyasmṛti has been referring to the *times* for performance, and therefore Vijñâneśvara says that it is the technical पारिभाषिक, sense which alone is admissible here, and not the literal sense under which the other terms हस्तिच्छाया, कुंजरच्छाया &c. would come.

Here by reference to the काठकश्रुति, महाभारत and मनु (3-274) the Author treats गजच्छाया in its literal sense admitting the terms कुञ्जरछाया and हस्तिछाया as synonymous. At the end, however, he also explains the term गजच्छाया taking it as a technical पारिभाषिक expression. This passage is helpful as indicative of the dates of the Author of the Mitâksharâ and of the Smṛti-Chandrikâ.

Grahaṇam, *eclipse*, the affliction[1] of the Sun and the Moon. When, moreover, the performer *feels a desire for a S'râddha,*[2] **s'râddham prati ruchiḥ,** even then also. The word **cha,** 'also' in the text includes the Yuga[3] and like other days. These are,
5 **srâddhakâlâḥ,** *the times for* (*the performance of*) a *s'râddha.* Though by the next: "One should not eat during the eclipse of the Sun or Moon", there is a prohibition against the taking of food, still the fault is of the person who eats; as for the giver, there is prosperity. (217-218).

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10 **Viramitrodaya.**

Now stating the duty of performance of *S'râddha* with its details and together with the processes, beginning with the text[5] "Amâvâsyâ, Ashṭakā etc.", and ending with the text[6] "Pleased are the ancestors of men", the Author mentions first the times for the
15 performance of a *S'râddha* :

Yâjñavalkya Verse 217-218.

Amâvâsyâ, the fifteenth day of the dark half; all equally; *ashṭakâ*, the eighth day of the dark halves of the months of *Paushа*, *Mâgha*, *Fâlguna*, and *Aśvina*. *Vṛdhhiḥ*, 'prosperity', such as the birth of a son &c.,

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1. उपराग:—Calamity. This has a reference to the belief that at the eclipse time the two demons *Rāhu* and *Ketū* threaten the Sun and the Moon with absorption. *Râhu* was the son of *Viprachitti* and *Simhikâ,* and so is often referred to as *Saimhikeya,* after his mother. While the nectar after it was obtained from the churning of the ocean was being distributed among the gods, *Râhu* surreptitiously attempted to partake of it along with the gods among whom he had pushed himself in disguise. The Sun and the Moon exposed the fraud, and as a result *Vishṇu* severed his head from the trunk by means of his *Sudarśana Chakra*; but as he had tasted some quantity of the *nectar,* the head became immortal and is supposed in vengeance to threaten the Sun and the Moon with annihilation at each eclipse. In astronomy they are the 8th and the 9th planets, *Râhu* the head and *Ketū* the body.

2. *i. e.* Whenever one feels a desire for the performance of the *śrâddha*, that is ever a good time for it. See Smṛtichandrikâ p. 342 ll. 30-31.

3. युगादिप्रभृतय:.—These days have been detailed in *Yama*, *Devala*, *Vishṇupurâṇa*, *Nārada Purâṇa*, *Matsya* and other Purāṇas and cited in the *Smṛtichandrikā* at 343 ll. 1-24 &c. वैशाखमासस्य तु या तृतीया नवम्यसौ कार्तिकशुक्लपक्षे । नभस्य मासस्य च कृष्णपक्षे त्रयोदशी पञ्चदशी च माघे ॥ &c. *Vishṇupurâṇa III.* 14. 12-14.

4. दातुरभ्युदय:—The giver secures the merit.

5. Verse 217.

6. Verse 270.

Kṛshṇapakshaḥ, '*the dark fortnight*' of all months; when possible, the entire, when not possible, beginning with the fifth day, as far as the tenth day; and even when that is not possible, any day whatsoever of the dark fortnight; *ayanadwayam*, 'the two solstices' *i.e.*, the summer solstice and the winter solstice, the two *sankrânti* days; *drawyam*, 5 'materials', such as the meat of a goat &c; *Brâḥmaṇasampattiḥ*, 'wealth of Brâḥmaṇas' *i. e.* the acquisition of Brâḥmaṇas whose presence purifies the company; *vishuvat*, the transit of the Sun into the Aries and the Libra; the transition of the Sun from one sign of the zodiac into another is *vishuwat*. Although the two solstices also indicate transition, still 10 its separate mention is with the object of propounding additional fruit; *vyatîpâto*, a particular *yoga*, enumerated in the list commencing with *vishkambha* and the rest following; others explain it as the equinox of the Sun and the Moon. *Gajachchḥâyâ*, "The combination of '*maghâ*' and the thirteenth is designated as the shadow of an elephant, 15 *Kuñjarachchḥâyâ*; it occurs when the Moon is in the *Maghâ*, as also when the Sun is in the *Hasta* constellation", the period thus defined; *Chandrasûryayorgrahaṇam*, 'the eclipse of the Moon and the Sun', the attack of the *Râhu*; *śrâddhamprati ruchiḥ*, 'a desire for the performance of the *śrâddha*', *i.e.*, the wish for a *śrâddha*. By the use of the word 20 *cha* 'also', are added the *Agrahâyaṇî*[1], *S'râwaṇi* and the like others not mentioned here. In this manner also in the case of vṛddhi and like other words it should be seen that these are used as indicative of the time. By the use of the word *eva*, 'also', mutual combination is excluded. Therefore, on each occasion such as on the *amâvâsyâ* and 25 like other days, the time for a *śrâddha* is deduced. (217–218).

Exclusive of the Daily *S'râddha*, the Author states the necessary accession of wealth of Brâḥmaṇas for the four kinds of *S'râddhâs*, to be herefter described

Yâjñavalkya, Verse 219. 30

Foremost in all the Vedas, accomplished in Vedic study, the knower of *Braḥma*, youthful, who knows the meaning of the Vedas, an accomplished scholar of the *jyeshṭhasâma*, of the *Trimadhu*, of the *Trisuparaṇa*. (219).

Mitâksharâ:—Sarveshu, vedeshu *in all the Vedas i. e.* 35 in the *Ṛgveda* and the rest, even[2] though attention be diverted,

1. The full moon day of the month of *Mârgaśîrsha*.

2. Here there is a mistake in the print in l. 17 on p. 63. For अनन्यमनस्कतया read अन्यमनस्कतया. Bâlambhaṭṭa explains, अविच्छिन्नपाठान्तरसमुच्चायकः.

capable of undisturbed study and that, *foremost,* **agryâḥ**; **srotriyaḥ**, *accomplished by vedic study*; one who knows the Brahman, to be described[1] later on, is a *knower of Brahma*; **yuvâ**, *youthful, i. e.* middle-aged. This is the attribute common for all. He who knows
5 the meaning of the *mantras*[2] and the Bráhmaṇas is **vedárthavit**, the *knower of the meaning of the Vedas*; **Jyeshṭhasâmâ** etc. an accomplished scholar of the *jyeshṭhasâma i. e.* particular portion of the Sámaveda, one who has taken the vow of its study, and studies it with the observance of that vow is a **Jyeshṭhasâmâ**; *Trimadhu* is a
10 portion[3] of the *Ṛg-Veda* as well as a vow for it; one who has taken its vow, and studies it with the observance of that vow, is a **Trimadhu**; *Trisuparṇa* is a portion[4] of the *Ṛk* and *Yajur* Vedas; one who has taken a vow, and studies it with the observance of that vow, is a **Trîsuparnikaḥ**.

15 These Brāḥmaṇas are the wealth of *S'râddha* as stated[5] later on; thus is the connection with the performance. (219).

Yâjñavalkya, Verse 220.

The sister's son, the officiating priest, the son-in-law, a sacrificer, the father-in-law, the maternal uncle, one who
20 **is an accomplished scholar in the** *triṇâchiketa*, **the daghter's son, pupil, a relation, and the** *bândhavas.* **(220).**

Mitâksharâ—**Swasrīyaḥ**, *sister's son*; **ritwij**, *the officiating priest*, as has been described[6] above; **jâmâtâ**, *son-in-law*, daughter's husband; **Triṇâchiketaḥ**, a portion of the Yajur Veda. He who
25 has taken its vow, and studies it with the observance of that vow, is a **Triñâchiketa**. The rest are well-known. These, moreover, are to be understood (to be chosen) in case when the aforementioned

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1. *i. e.* in the third Book particularly in Chapter IV यतिधर्मप्रकरणम् । see verses 111–203.
2. The Vedas consist of the *Saṃhitâs* and the *Brâhmaṇas*, which together make up the Vedas.
3. Ṛg. Veda I. 90 6–8.
4. Ṛg. Veda X. 114. 3–5, Yajurveda, *Nârâyaṇopanishat.*
5. Verse 221.
6. See above Verse 35 p. 127.

persons, viz., the foremost, the S'rotriyas, &c., are not available. "This is the first choice to be adopted in offering sacrifices to the gods, and the secondary choice mentioned always now by the wise and the rest has not been condemned" so stating, the sister's son and the rest having been mentioned by **Manu.**[1] (220). 5

Yâjñavalkya, Verse 221.

Those devoted to the rites, those devoted to austerities, the Pañchâgni,[2] the celebates, and also those devoted to their father and mother— are the Brâhmaṇas the wealth of a S'râddha. (221). 10

* Page 64

Mitâksharâ.—Karmanishṭhâḥ, *devoted to the rites, i.e.,* vigilant in the performance of the ordained rites; **taponishṭhâ,** *devoted to austerities, i.e.,* habituated to the performance of austerities. One who has maintained the two fires, viz., the *sabhya* and the *âvasathya,* and also the three fires is **Pañchâgni,** one who has consecrated and maintained the five fires, and also one who has studied the **panchâgni lore.**[3] 15

The **Brahmachârî,**[4] *the celebate student, i.e.,* the temporary and the perpetual; **pitṛmâtṛparâḥ,** *devoted to their father and mother, i. e.,* always doing honour to them. 20

The word **cha** *'and'* includes "those[5] devoted to knowledge," &c., and the like.

Brâhmaṇaḥ, not Kshatriyas and others.

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1. Ch. III. 147.

2. पंचाग्नि.—The five fires viz. the *Sabhya,* Âvasathya, and the three fires *Gârhaspatya, Dakshiṇâgni,* and *Âhawanîya.* One who has maintained the five fires in his house is a *Pañchâgni.*

3. The expression पंचाग्नि *Pañchâgni* is also used in reference to the five mystic fires in the body. One who is acquainted with the doctrine of these fires is a पंचाग्निविद्याध्यायी.

4. See above, the two kinds of Students celebates noted at pp. 140–141, above viz. नैष्ठिक and उपकुर्वाण— Perpetual and one contemplating a family life,

5, See Manu Ch. III. Verse 134&c.

S'râddhasampadaḥ[1], *wealth of a S'ràddha, i.e.*, at the S'ráddhas they are the cause of undiminishable wealth as the resulting fruit. (221),

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Viramitrodaya.

5 While mentioning the Brâhmaṇas for a *Śrâddha*, the Author explains the wealth of Brâhmaṇas

Yâjñavalkya, Verses 219,-221.

Sarveṣhu, 'in all', *i.e.*, the *Ṛk*, and the other *vedeṣhu*, 'in the Vedas'; *agryâḥ*, 'foremost', *i. e.*, who have studied without a fault[2]; 10 *s'rotriyâḥ*, has been defined[3] before; *Brahmavit*, 'knowing the Brâhma', *i.e.*, one who has the knowledge of the spirit of self; *yuvâ*, 'youthful', *i.e.*, not too young, nor too old; *Vedasya*, 'of the Vedas', *i.e.*, consisting of the *mantras* and *Brahmaṇas*, *arthavit*, 'one knowing the meaning'; *Jyeḥthasâmâ—jyeṣhṭhasâma* is a particular portion of the Sâma Veda, 15 by having that, a man is *jyeṣhṭhasâmâ*; *trimadhuḥ*, 'one who studies the portion of the *Ṛk veda* known as *madhu*; *Trisuparṇaḥ*, is a portion of the *Ṛk* and *Yajur* Vedas; one who studies it. (219).

Swasrîyo, 'sister's son'; *ṛtwik*, 'officiating priest' as described before[4]; *jâmâtâ*, 'son-in-law,' the daughter's husband; *yâjyaḥ*, 'fit to 20 be served at a sacrifice', *i.e.*, one whose sacrifice may be accomplished by the acceptance of the office of the officiating priest; *Trinâchiketaḥ* is a portion of the Veda of the sacrificial[5] lore; one studying it is *trinâchiketaḥ*; *sambhandhino*, 'relatives' such as the mother's father, and the like; *bândhavâḥ*, 'cognates', such as the mother's 25 sister's son, and the like others. (220)

Karmaniṣhṭhâḥ, 'devoted to performances', *i.e.*, intently devoted to the performance of the ordinary and the special duties; *taponiṣhṭhaḥ*, 'devoted to austerities', *i.e.*, habitually observing the *Chândrâyaṇa*[6] and the like; *Pañchâgniḥ*, 'one with five fires', *i.e.*, one who has consecrated 30 the five fires, viz., the *Sabhya*, *Avasathya*, *Ahavaṇîya*, *Gârhapatya* and *Dakṣhina*; *pitṛmâtṛparâḥ*, 'devoted to the father and the mother', *i.e.*,

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1. श्राद्धसंपत्—संपत् means literally accumulation, wealth. It is therefore used to denote the means by which any object is achieved or accomplished. The meaning is that Bráhmaṇas of this kind add to the value of the *S'rāddha*, and secure for it the desired result.

2. अस्खलित—without any mistake or lapse.

3. See verses 54, 55 pp. 154 and 155.

4. Verse 35 above.

5. *i.e.* The Yajurveda.

6. See Verses 324, 325 Prâyaschittádhyâya, where this penance is described in its original type and with the varieties also.

dutiful towards the father, as well as dutiful towards the mother; by the use of the word *cha*, 'as also', those solely devoted to knowledge also. Brâhmaṇas only and not the Kshatriyas and the rest. *S'râddha-Sampat*, 'at the *S'raddha*,' the wealth, *i.e.*, undiminished satisfaction of the manes; the cause of that. (219–221). 5

The Author now mentions those to be avoided[1]

Yâjñavalkya, Verse 222.

The diseased, one with a deficient[2] or overgrown limb, the one-eyed, similarly the son of a re-married woman, also one who has violated[3] the vow of celibacy, the son[4] of an adultress, the son of a widow, a man with deformed nails, and one with black teeth. (222). 10

Mitâkshârâ,—Rogî, *the diseased, i.e.*, one afflicted with a virulent type of disease. One who has a smaller or an excessive limb, **hinâtiriktângaḥ**, *one with a dificient or overgrown limb*; one who sees with only one eye is a **kâṇa**, *the one-eyed*. By this also are excluded the blind, the deaf, the castrated[5], the bald-headed, one afflicted with a skin disease, and the rest. The Punarbhû has already been described; one born from her is **Paunarbhava**, *the son of a re-married woman*. **Avakirṇî**, *one who has violated the vow of chastity.*, i. e. one while under a vow of celibacy has swerved from celibacy. **Kuṇḍa** and **Golaka**, *son of an adultress, and the son of a widow*. 15 20

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1. See manu Ch. III. 150–182 where a long list of avoidable Brâhmaṇas is given. Note also the following from Bâlambhaṭṭi:—(P. 497. ll. 22–26, 398). एवमपि महाराष्ट्रैर्विजातीया न ग्राह्यास्तत्रापि कोङ्कणस्थादय: सर्वथा न ग्राह्या इति श्राद्धदीपावलिकादिषु प्रामाणिकनिबन्धेष्विति सर्वशिष्टसंमतम् । तथाहि केचित्तेषु पक्षपातातिशयात् कोङ्कणत्वाद्यपलपन्ति तथापि तत्त्वेन निर्णीतवत्संदिग्धा अपि ते हेया एव श्राद्धवैगुण्यसंभावनयाऽपि शिष्टवर्ज्यत्वात् । वर्ज्याश्च द्विविधा दोषवन्तः सजातीया गुणवन्तोऽपि विजातीयाः सुतरां दोषवन्त: । तत्र सजातीयेषु अनिषिद्धालाभेऽभिशस्तत्वादिबलवद्दोषरहितो दुष्टोऽपि ग्राह्यः । विजातीयस्तु गुणवानपि तत्वादेव त्याज्य: । किमुत दोषवान् ।..........कन्यादानादिसंबंधयोग्यां जातिं 'यथा कन्या तथा हविः' इत्युक्तेस्तेऽपि सर्वथा हेया एव ।

2. हीनातिरिक्ताङ्ग:—One whose limbs are short, or who is wanting in a limb, and also he who has an overgrown limb.

3. As the Mitâksharâ explains, one who while yet a student has indulged in a sexual lapse.

4. *i e.* the son born of a woman who, while her husband is living, has intercourse with another.

5. There is a mistake in the print here at p. 64 l. 10. For वृद्धप्रजनन read विद्धप्रजनन.

[1]" Upon the wives of others are born two (kinds of) sons viz. *Kuṇḍa* and *Golaka*; (one who is begotten) while the husband is living is known as *Kuṇḍa*, while one who is begotten after the husband's death is a *Golaka*. "

5 **Kunakhî**, one *with deformed nails*, one whose nails are crooked. **S'yâvadantakaḥ**, *one with black teeth*, i. e., one naturally with black teeth. This has connection with the clause 'these are forbidden for a *S'râddha*,' as will be[2] stated hereafter. (222).

Yâjñavalkya, Verse 223.

10 **A teacher for a fee, a eunuch, the maiden-reviler, one accused of an offence, the betrayer of a friend, the calumniator, Soma-vendor, and a** *Parivindaka* **(223).**

Mitâksharā—One who teaches by taking a salary is a **bhṛtakâdhyâpakaḥ**, a teacher *for a fee*, also one who learns[3] by
15 paying a fee; **klibaḥ**, *eunuch*, the hermaphrodite; with real or non-existing faults one who slanders a maiden is **kanyâdûṣhī**, a *maiden-reviler*; whether truly or falsely one who is accused of brâḥmicide or a like offence is an **abhis'asta**, *one accused of an offence*; **mitradhruk**, *the betrayer of a friend*, one who
20 commits treachery towards a friend; one who is addicted to declare the faults of others is a **pisuna**, a *calumniator*; **Soma-vikrayī**, the *Soma-seller*, is one who at a sacrifice sells Soma; **parivindaka**, the *parivettâ*, while the elder brother has not yet married or kindled the sacred fire, if a younger brother marries or kindles the sacred fire,
25 he is called a parivettà; while the elder brother is called *parivitti*. As says **Manu**[4]: "One who contracts the marital union or the consecration of the sacrifice when his elder brother exists, that one is called the *parivettâ*, while the elder a *parivitti*."

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1. Manu Ch. III. 174.
2. Verse 224 p. 459.
3. There is a mistake in the point at p. 64 l. 7. for नोऽधीते read योऽधीते.
4. Ch. III. 117.

Similarly the giver, and the sacrificing priest; thus[1]: "The *parivetti*, the *parivetta*; and the woman with whom such marriage is contracted, all these go to hell, the giver, and the sacrificer the fifth."[2] (223).

Yâjñavalkya, Verse 224.

One who forsakes his mother, father or the preceptor, one who eats the food given by the son of an infidel, the husband of one who had belonged to another, the thief, and the evil-doers, are forbidden. (224).

Mitâksharâ:—Without any reason, one who forsakes his mother, father, or preceptor is one *who forsakes his mother, father, or the preceptor*, **mâtāpitṛ-gurutyâgī**. Similarly the forsaker of a wife or of a son also.

"Aged parents, a chaste wife, and an infant son, even by committing hundred avoidable acts, must be maintained; such has been declared by **Manu**" having been equally pointed out.[3]

He who eats (as'nâti) the food given by a *Kuṇḍa* is called **a kuṇḍâsī**, *one who eats the food given by the son of an adulteress*. This also applies to (one who eats the food given by) a *Golaka*, because of the **text**:—"He who eats the food given by those two is called *kuṇḍas'i.*"

* Page 65.

The infidel is one who has no religion, his son is *the son of an infidel*, **vṛshalátmajaḥ**[4]; **parapûrvâ**, *one who had belonged to another*, *i. e.* a re-married woman; her *husband*, **patiḥ**, is *the husband of one who had belonged to another*. One who appropriates a thing not given to him is *a thief*, **stenaḥ**; **karmadushṭaḥ**, *evil-doer*, those who act against the (precepts of the) *S'âtras*. By the use of

1. Ch. III, 172.

2. दातृयाजकपञ्चमाः—The younger brother, the elder brother, the woman, one who gives away the bride, and the sacrificing priest, at the Fire—the fifth, all these five.

3. By Manu. This verse is given in some editions as a variant to Verse 11 of chap. XI. Elsewhere it is cited as a text of Bṛhaspati.

4. वृषल: has been defined by Parâśara thus:—अग्निकार्यपरिभ्रष्टाः संध्योपासनवर्जिताः । वेदं च येऽनधीयानास्ते सर्वे वृषलाः स्मृताः ॥ वैद्यनाथदीक्षितीये पृ. ५२ पं १४.

the word **cha**, *and*, are included the cheat, the *Devalaka,* and the like others. These are **ninditâḥ**, *forbidden i. e.* prohibited for a *S'râddha*.

Although by the text[1] "the foremost of all in the Vedâs &c.,' and others, merely by declaring the Brâḥmaṇas worthy at a *S'râddha,*
5 the unworthiness of those others than these is established, yet the text prohibiting certain persons such as 'the diseased &c.' is with a view to make it permissive, when *Brâḥmaṇas* of the type, are not available, to admit others excepting those who are excluded. (224).

10 **Viramitrodaya.**

The Author mentions those who do not deserve to be the proper recipients at a *S'râddha*

Yājñavalkya, Verses 222-224.

Rogi, 'diseased', one suffering from a virulent type of disease ;
15 one whose limb is short or excessive ; one of such a type ; *Kâṇaḥ*, 'one-eyed', with a deformed eye, thus he is on a common basis with the blind; *paunarbhavaḥ*, 'the son of a re-married woman', the son of a twice-married woman ; by the use of the word *tathâ*, 'also', are included the *mâhiṣhika*[2] and the like; *avakiriṇi*, 'one who has violated the vow of
20 celibacy' ; *Kuṇḍa-Golaka*, as described by **Manu**[3] thus : "On the wives of others are begotten two kinds of sons, viz., *Kuṇḍa* and *Golaka* ; while when the husband is living one begotten is called *kuṇḍa*, one begotten when he is dead is called *golaka*" ; *kunakhi*, 'with deformed nails', *i.e.*, with contracted nails', *śyâvadantakaḥ*, 'one with black teeth',
25 *i.e.*, one whose teeth are by nature black. (222).

Bhṛtakâdhyâpakaḥ, 'a teacher for a fee', *i.e.*, one who accepts a salary and then teaches; *klībaḥ*, 'a eunuch', *i.e.*, as has been described by **Devala** thus : "*S'hanḍhakaḥ*, a eunuch so rendered by windiness, the *Paṇḍu*, a eunuch, the hermaphrodite, and the *kîlaka*, thus sixfold have
30 the varieties of eunuchs been described". *Kanyâdûśhi*, 'the maiden-reviler', *i.e.*, by declaring a fault or by sexual intercourse, one who

1. Verse 219 above page.

2. माहिषिक:—(1) The paramour of an unchaste woman. See *Kâlikâ Purâṇa* माहिषीत्युच्यते नारी या च स्याद्व्यभिचारिणी । तां दृष्ट्वा कामयति यः स वै माहिषिकः स्मृतः ॥ or, (2) one who lives by the prostitution of his wife. महिषीत्युच्यते नार्या भगेनोपार्जितं धनम् । उपजीवति यस्तस्याः स वै माहिषिकः स्मृतः ॥ Apte.

3. Ch. III. 174.

reviles a maiden; *abhiśastakaḥ*, 'one accused of an offence'; by reason of an accusation of brahmicide and the like, one who has become a suspect; *mitradhruk*, 'the betrayer of a friend', *i.e.*, who acts treacherously towards a friend. *Piśunaḥ*, 'the calumniator', *i.e.*, who by habit declares the faults of others; *Somavikrayî*, 'the Soma-vendor', 5 *i.e.*, the vendor of the Soma creeper. *Parivindakaḥ*, as described in: "*Parivettâ*, is one who being younger, while the eldest has not married, marries a wife." (223).

Without there being any reason allowed by the *S'âstras*, one who abandons, mother, father, or the preceptor. *Kuṇḍâśî*, as described 10 by **Devala**, viz.—" By sixty-four *palas* is a *prastha*; a *kuṇḍa* is four prasthas; a *Brâhmaṇa* of this measure of diet is called a *kuṇḍâsî* by the wise ", as also in connection with the context of *kuṇḍa* and *Golaka*; and described by **Devala** thus: 'Of these two, one who eats the food, is called the *kuṇḍâsî*.'' *Vṛshalaḥ*, 'an infidel', *i.e.*, an apostate, his son. 15 *Parapûrvâ*, 'one belonging to another,' *i.e.*, the re-married, her husband, *i.e.*, who marries her. *Stenaḥ*, 'a thief', *i.e.*, one habituated to thieving. *Karmadûshṭâḥ*, 'the evil—doers', those who are habitually engaged in transactions such as trade &c. which are prohibited. By the use of the word *cha*, 'and', are included the cheat, the *Devalaka*, and 20 like others mentioned in other Smṛtis. (224).

Having thus described the times for the *S'râddha* and also the Bráhmaṇas, the Author now describes the ceremony of the *Pârvaṇa S'râddha*

Yâjñavalkya, Verse 225. 25

One should invite on the day before, the Brâhmaṇas, himself self-possessed, and pure. They also should be self-restrained in regard to mind and the movements of speech and body. (225).

The ceremony of Párvaṇa S'râddha.

Mitâkshrâ—The Brâhmṇas mentioned above (with the 30 words) "Be pleased to agree to devote a moment[1] to the *S'râddha*" **purvedyurnimantrayeta**, *one should invite on the day before*, and by earnest solicitations he should make them accept the invitation. 35

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1. क्षणः—Moment, leisure—निर्व्यापारस्थितौ कालविशेषोत्सवयोः क्षणः । अमरः III. ३. ४७. A request to another to assign undisturbed a period of time for a particular purpose *e. g.* for the *Śrâddha*. Hence, क्षण has come in ordinary use to be regarded as an invitation given and accepted. 'क्षणः पर्वोत्सवेऽपि स्यात् तथा मानेऽप्यनेहसः'

Or on the day following[1] as ordained by **Manu**[2] thus :—

" On the day before, or on the day when the *S'râddha* rite is performed, one should invite with due respect, at least three Bràḥmaṇas such as have been mentioned."

5 **Âtmavân**, *self-possessed i, e.* free from grief, excitement, &c. and thus he is not exposed to any fault ; or 'self-possessed' *i. e.* one who has controlled his senses. **S'uchiḥ**, *pure,* also self-restrained. **Tairapi**, by *them also, i. e.* by the invited Brâḥmaṇas should be **manovâkkâyawyâpāraiḥ**, *in regard to the movements of the* 10 *mind, speech and body,* **saṃyataiḥ**, *self-restrained.* (225).

Viramitrodaya.

Now the Author states a part of the *S'râddha*, viz., the invitation

Yâjñavalkya, Verse 225 (1).

15 *Âtmavân*, ' self-possessed,' *i.e.*, whose mind has not been overpowered by anger, &c. ; *s'uchiḥ*, ' pure ', free from impurity ; *Brâḥmaṇân*, 'the Brâḥmaṇas', viz., those possessing the qualification for being fit recipients at a *S'râddha*; *purvedyuḥ*, ' the day before ', *i.e.*, the day before that of :the *s'râddha*, in short, at the night of the previous 20 day ; *nimantrayeta*, ' should invite ', *i.e.*, should engage for the *s'râddha*. In the absence of an invitation on the previous day, however, on the *s'râddha* day even, the invitation (may be given); vide this text of **Devala** : "To-morrow I intend to perform', having thus determined, the giver should invite the Bráḥmaṇas ; without meal and once having 25 eaten, after all the persons in the house having had their food ; if that be not possible, either the other day, one should invite those Brâḥmaṇas"; ' other day,' *i.e.*, in the morning, or at a time immediately before the *s'râddha*.

The Author states a rule for the performer of the *s'râddha*, as 30 also for the Brāḥmaṇa invited for the *s'raddha*.

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1. अपरेद्युः, the other day as opposed to पूर्वेद्युः, the day before; therefore the day of the performance of the *śrāddha*.

2. Ch. III. 187.

Yâjñavalkya, Verse 225 (2).

In mind, speech, and also in bodily action, restraint, such, *e.g.*, not performing the *âchamana* forbidden at a *s'râddha*; thus qualified, the Brâhmaṇas. By the use of the word *cha* 'and', by the performer of the *s'râddha* also, restraint should be kept. By the use of the word 5 *api* 'also', in deeds, including five, the inclusion of the movements of the eye and the rest (of the organs). (225).

Yâjñavalkya, Verse 226.

In the afternoon having duly honoured with welcome those (Brâhmaṇas) after they had arrived; with the *sacred ring* in his hand, after they have sipped water, one should make them sit down on seats. (226). 10

Mitākṣharâ :—Aparâṇhe, *in the afternoon,* as has already been defined; **tân**, *those,* invited Bràhmaṇas having called and with welcome words having honoured them, having had their feet 15 washed, and having made them sip water, *in* the appointed *seats* **âsaneṣhu, pavitrapâṇiḥ,** *with the sacred ring in his hand,* those with the sacred rings on their hands, he should cause to be seated. Although it has been generally stated 'in the afternoon', still having commenced during the *Kutapa*[1] and finished during the following five 20 *muhurtas*[2] is a better course, vide the following **text**[3]:—

"Of a day[4], the muhurtas are well-known to be fifteen always. There, that which is the eighth muhurta that period is known as the *Kutapa.* Since at mid-day the Sun always becomes dim, therefore that yields an endless reward, and commencement at that time is of 25 special importance. After the *Kutapa muhurta* the four muhurtas

1. कुतप:—is the eighth period of the day when divided into fiften periods, and considered to be the proper time for a *S'râddha.* कुं भुवं or कुत्सितं तपति इति । दिवसस्याष्टमे भागे मन्दीभवति भास्करः । स कालः कुतपो ज्ञेयः पितॄणां दत्तमक्षयम् ॥ शातातपः. Other meanings of the word are given in the text of the Mitâkṣharâ. See also similar meanings given in the रामाश्रमी on अमर II. 7-31.

2. मुहूर्त:—A fraction of a day, being $\frac{1}{30}$th of the night and the day, and equal to 48 minutes, or two घटिs. ते तु त्रिंशदहोरात्रः. Amara I. IV. 12.

3. Matsya Purâṇa. Ch. XXII. 84-88.

4. *i. e.* of 12 hours; as opposed to day and night अहोरात्र of 24 hours.

which follow the period of these five *muhurtas* is considered to be the proper time for the performance exequial offerings."

So also another meaning, for the term 'Kutapa' useful for a *s'râddha* has been stated thus :—

5 "The noon, the (made) vessel of rhinoceros' horn, and the Nepâl blanket, the silver, the Kus'a grass, the sesamum, the cows, and the daughter's son is said to be the eighth. Sin[1], they call *Kutsita*, since these eight cause trouble to it; these are well-known as Kutapa (Sin-killers)."

Yâjñavalkya, Verse 227.

10 **An even number in the *Daive*[2] according to ability, and so in the *Pitrya*, an uneven number; in a strewn, pure place, sloping towards the south likewise. (227).**

Mitâkṣharâ:—**Daive** *in a Daiva S'râddha, i. e.* one on auspicious occasions; **yugmân**, *even, i. e.* equal number, of Brâhmaṇas, one should seat. In what manner ? **yathâs'akti**, *according to ability, i. e.* not exceeding capacity. There, for the *vis'vedeva* seats, two each, for the three[3] commencing with the mother and the rest, two for each, or two for the three. Similarly for the father and the others,

15 * Page 66.

20 two for each, or two for all the three. In a similar way for the

1. This text is rather obscure, its force mainly depending upon the words in the original sanskṛt and their shades of meanings: कु means पाप or sin (कुत्सित). These eight cause संताप (or ताप) to it, therefore they are known as कुतपs.

2. दैवे *i. e.* intended for the देवs, as distinguished from पितृs. It should be remembered that after the *sapindīkaraṇa*, the departed is placed among the *Pitṛs* in the *Pitṛloka*. The last person in the trio invoked by the deceased during his lifetime is promoted to the *Devas* in the *Devaloka*. At a *Śrâddha* the first to be worshipped are the *Devas* or members of the *Devaloka*, and for these an even number is recommended. Different *Viśvedevas* are worshipped at different *Śrâddhas* according to the variety of the *Śrâddha* as stated by **S'aṅkha** thus :

इष्टिश्राद्धे क्रतुर्दक्षः संकीर्त्यौ वैश्वदेविके । नान्दीमुखे सत्यवसू काम्ये च धुरिलोचनौ ॥
पुरूरवार्द्रवौ चैव पार्वणे समुदाहृतौ । नैमित्तिके कामकालावेवं सर्वत्र कीर्तितम् ॥ See Bâlambhatta p. 508. Note that the *Vaiśvadevika* is subsidiary (अंग) to the *Paitrika* which is the principal (प्रधान).

3.—पित्र्ये *i. e.* the त्रयी or trio honored among the *Pitṛs*.

maternal grandfather and the rest, or even for all the three groups the Vais'vadeva may be separate or common.[1]

Pitriye, *in the pitrya, i.e.* in the Pârvana S'râddha, **ayugmân,** *uneven,* i. e. not equal, one should seat, this clause is understood.

This moreover, **paristrte,** *in a strewn, i.e.* everywhere covered ; **suchau,** *pure,* and being smeared with cow dung &c., and **daks'hinâprawaṇe,** *sloping towards the South, i. e.* sloping downwards in the southern direction, **des'e,** *in a place,* must be performed, (227).

Viramitrodaya.

The Author states the procedure immediately preceding the performance of the Śrādha

Yâjñavalkya, Verses 226, 227.

Aparâṇhe, 'in the afternoon', of the day divided into five parts, in the fourth period, in the interval covering three *muhurtas,* also in a place which is 'pure' *s'uchau,* i. e. not defiled by an impurity[2] ; *parito,* 'around', encircled by a cloth or the like ; *dakshiṇâpravaṇe* 'sloping towards the south', tending towards the south to be inclined downwards. By the use of the word *tathâ* 'and similarly', well cleaned by means of the besmearing of cowdung and the like. *Âsaneshu* 'in the seats', which were intended for seating the *Brâhmaṇas,* such as the blanket, the ascetic's seat; *Pavitram,* already described before, and also the *Kuṣa* grass are in the hand of whom, such a one, the performer of the *S'râddha*; *Tân,* 'those', *âgatân,* who had arrived, *Brâhmaṇas, âchântân,* 'having made them sip water', i. e. who had performed the sipping of water,—this moreover is by implication inclusive of both &c., *swâgatena* 'with welcome words' *i. e.* by inquiring about them with welcome, *samabhyarchya,* 'having honoured', i.e. having shown them respect, *upaveśayet,* 'should cause them to be seated.'

Brâhmaṇas, the Author specifies the number. *Daive,* 'for the Gods', *i.e.,* for the *s'râddha* intended for all the Gods, *Yathâs'akti,* 'according to ability', pairs of two, four and onwards; *pitrye,* 'for the manes', *i.e.,* for the *S'râddha* intended for the deceased, according to

1. तन्त्रेण—संक्षेपेण *i. e.* not by actually allotting seats, but simply by a mental invocation. When there is only one Brâhmaṇa, he represents both the *Devas* and the *Pitṛs* as a common medium for the worship.

2. अमेध्य—is an impurity as opposed to मेध्य, sacred; something which can be used at a sacrifice (मेध). *The word* अमेध्य *is generally used for* ordure, an excretion, or blood.

ability, uneven, *i. e.*, one, three, and more in odd numbers. By the use of the word *tu* following immediately after the word *âchântân*, those who have not performed the sipping are excluded. The word *eva*, 'only', follows the clause '*yugmân*' (in pairs). By the use of the word
5 *tathâ*, 'also', in the expression *ayugmân* (not even), its sequence is added to. This rule, moreover, holds when it is possible. When, however, it is not possible, another alternative has been stated clearly in the verse following. By the use of the word *cha* 'and', "Or one should feed one *Brâhmaṇa* who is capable of purifying the whole company[2]; having
10 offered the *naivedya* for the *Daiva*, afterwards should be offered to him," this alternative stated by S'aṅkha about one *Brâhmaṇa* is added to. The word *Aparâṇha*, is indicative of the time prior to each *s'râddha* as respectively appointed. (226–227).

It has been stated that 'uneven should be for a *Pitṛ* (s'rāddha);
15 for an occasion when at a *Pàrvāṇa s'râddha* as part of it for the *Vais'vadeva* even an odd number occurs, the Author begins this

Yâjñavalkya, Verse 228.

Two for the *Daiva* (facing) the east, three for the *Pitriya* (facing) the north, or one only for each. For the line
20 **of the maternal grandfather also in the same way, or for the** *Visvedeva* may be common. (228).

Mitâkṣharâ :—Dwau daiveti, *two for the Daiva &c.*, i. e. *in the Daiva* or Vis've'deva two Brâhmaṇas facing the east should be seated. Lest it may be thought that 'for the *Pitṛ* or manes
25 uneven is an invariable number the Author states a special rule, **trayaḥ pitrye etc,** *three far the Pitriya*; **pitrye,** *for the Pitryas* i. e. at the places for the father and the rest; **traya udañmukhâḥ,** *three* should be *facing the north.*

The author mentions an alternative rule **ekaikameva va,**
30 *or one only for each.* For the Vaisvadeva and for the Pitriya also one may seat one each. When it is possible, the optional rule should be observed.

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1. बृसी—is a seat for a yogi, or an ascetic.

2. पंक्तिपावन:—*i. e.* who on account of his learning, character and conduct has acquired high religious merit which has the capacity for purifying the whole company.

Mátāmahânâmapyevam, *for the line of the maternal grandfather also in the same* way, i.e. at the *S'râddha* the invitation &c. two in the Daiva facing the east, three in the Pitriya facing the North or one only for each &c., this option should be observed in the same way as in the S'ıāddha for the paternal ancestors. 5

In the *S'râddha* for the paternal ancestors, and in the *S'rāddha* for the maternal ancestors, the Vis'vedeva worship may be performed separately or inclusively[1].

' The word *tantra* denotes inclusion."

When, however, two Brâḥmaṇas only are available, then in 10 Vais'vadeva worship a vessel may be assigned, while for the other two one Brāḥmaṇa each may be appointed, as says **Vasiaṣṭha:**[2].

"If one feeds a single Brâḥmaṇa at a *S'râddha* how can the oblation to the gods (Daiva) be made there ? One should take out a portion of the entire food prepared for the principal *s'râddha* in a 15 vessel, and having placed it in the abode of God, thereafter he should proceed with the *S'râddha*. He may either offer that food in the fire or give it (as alms) to a celibate student." (*228*).

Viramitrodaya.

While further expounding what has already been said[3] viz. 20 " For the Daiva even &c. " in the light of the text[4]. " One should not attempt an expansion, " the Author mentions options for a still smaller number also

Yâjñavalkya, Verse 228

Daive, 'for the Vaisvadeva *Sraddha*', for that one, one should 25 appoint *dwau* 'two', *prâk* ' in the East, ' i. e. facing the east. *Pitrye* ' for the paternal ' i. e. at the *S'râddha* for the father, i. e. the three paternal ancestors, one for each, aud thus all together three Brâḥmaṇas. *Udak*, ' in the north ' i. e. facing the North should be appointed. Or for one i. e. for the Daiva one, and for the three paternal ancestors viz. 30 the father and the rest, also one. *Mâtâmahânâm*, ' of the maternal

1. तंत्रेण.
2. Ch. VIII. 30-31.
3. Verse 227 above.
4. Manu Ch. III. 125.

ancestors' i. e, of the three ancestors with the maternal grand-father and the rest, for the *S'râddha* for the three; for the *Daiva* of that, thus two; and there one for each one, thus three, or for their *Viśvedeva S'râddha* one, and for these all together one. This is the meaning.

5 *Tantram wâ*, 'or by a common offering, i. e. the invitation for the Brâhmaṇa in connection with the Vais'vadeva may be in common. For the *S'râddha* intended for the three, viz. the father and the rest, one alone; thus for the *Viśvedeva S'râddha* one Brâhmaṇa only, for the S'râddha for the three commencing with father, one, also for the *S'râddha* for the three 10 maternal ancestors beginning with the maternal grand-father and the rest, one only. This, as what has already been stated, should be understood in this alternative also.

Here **Âs'valâyana**[1]: "One only for each one". The meaning is that for each *S'râddha* one Brâhmaṇa for each.

15 Here these are the alternatives:—(1) In connection with the S'râddha for the father and the rest, at the *Vis'vedeva S'râddha* two, as also in connection with the maternal grand-father and the rest, for a *Vis'vedeva S'râddha*, two; for the father and the rest, one each, so also for the three beginning with the maternal grand-father and the rest, one for each, 20 thus ten Brâhmaṇas. (2) When this is not possible, for each *s'râddha* one each, thus eight Brâhmaṇas, as stated by **A's'valâyana**. (3) When this is not possible, in connection with the father and the rest, for the *Vis'vedeva s'râddha*, one, in connection with the maternal grand-father and the rest, for the *Vis'vedeva s'râddha* one, for the s'râddha for the three 25 beginning with the father and the rest, one, and also for the *s'râddha* for the three beginning with the maternal grandfather and the rest, one, thus four Brâhmaṇas. (4) Even when this also is impossible, for the two *Vis'vedeva s'râddhas* one, and for the two *s'râdhas* viz. for the paternal ancestors (and the maternal ancestors), one for each, thus three 30 Brâhmaṇas. (5) When, however, these four alternatives are impossible, for the *śrâddha* for the six ancestors one Brâhmaṇa, and for the Daiva no Brâhmaṇa. This is the meaning of the word *api*, 'even'. As says **S'aṅkhaḥ**: "Or, one may even feed one Brāhmaṇa who can purify the company with his presence; having offered the *naivedya* for the gods, 35 afterwards it should be made over to him." 'Having offered the *Naivedya*' i. e. having offered food with a mental decision. In this

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1. Gr: Sutra IV. 7-2.

alternative in regard to the food set apart for the Vis'vedevas—"One[1] may throw the food into the fire, or may give it to a celibate student." thus, there is this rule of appropriation under a text. Here the word *wâ*, 'or', has been used to indicate indifference, thus even throwing into the water is also approved. 5

Thus by indicating incapacity for the *Viśvedava S'râddha*, when even one Bráhmaṇa who is a proper recipient cannot be found, even for the *Pitṛ S'râddha* there may be incompetency, and by a parity of reasoning, the text of Likhita may also have a general force under the maxim of universal application. Otherwise, it should be remembered that there 10 would be the possibility of the fault[2] of an invisibility of result.

In the expression 'or even one', the word *eva*, 'even', in conformity with the text, 'one should not attempt expansion', if an apprehension as to the fault of expansion be felt, this excludes that. If there is no fear of any objection to expansion, then, however, even an 15 excess of the Brâhmaṇas would be within the rule. For each one, two, or also three for each one, under the rule[3] of A's'valâyana. 'In an increase lies the accession of the resulting fruits."

Here by stating that "the *Vaiśvadevika* may be in common,' the oneness of the *S'râddha* for the *Pitṛs* &c. is clearly deducible; for it should 20 be remembered that when there are separate performances, the rule of commonness would not be possible. (228).

Yâjñavalkya, Verse 229.

Having given a hand-wash, and for sitting, the Kus'as also, one should invoke with their permission 25 obtained, with the *Ṛk*[4] *visvedevâsaḥ*. 229.

Mitâksharâ :—After this, for the purpose of the *vais'vadeva* worship, after giving water into the hand of the Brâhmaṇas, and giving them Kus'a-seats too, doubled and joined together with their corners bent and in a place facing the south, he should ask the Brâhmaṇas' 30

1. Vasiṣṭha. Ch. VIII. 31.

2. अदृष्टार्थतापत्तिः The general rule is that as far as possible दृष्टार्थs should be resorted to and अदृष्टार्थs should be avoided.

3. Somewhat of the rule 'the more the merrier'. The greater the number of Brâhmaṇas, the more exalted the result.

4. R. V. II. VIII. 9. & IV. VIII. 13. The full *Rk* is as follows:—

विश्वे देवासऽआगत शृणुतामऽइमंहवं । एदंबर्हिर्निषीदत ॥

permission by saying 'I will invoke the Vis'vedevas.' 'Do invoke:' thus permitted, he should then invoke them (gods) by the Ṛk beginning with "Vis'vedevâsa âgata &c." and with the S'mârta hymn beginning with[1] *Âgachchhantu mahābhâgâ &c.*"—"May the illustrious
5 come" (the Vis'vedevas together with the *Paitṛkas* &c.).

This should be done with the sacred thread on the breast, or on the left shoulder. Because of the special text[2]: "Then having done *apasavya* circumambulating the *Pitṛs* by the Left." (229).

Viramitrodaya.

10 After the seating (of the Bràhmaṇas) as stated before[3] the Author states the part next in order in the performance of the *S'râddha*, ending with the text[4]: "The night together with the Bráhmaṇas."

Yâjñavalkya Verse 229.

Pâdaprakshâlanam[5] 'foot-wash' as stated in the text of **Devala**
15 viz. "Then, to those who had returned after bathing, after standing up near them with folded hands, water for the feet, as also water for the sipping, one should offer in respective order.", having offered the foot-wash to a respectable Bràhmaṇa, he should offer to the Bràhmaṇa *vishṭarârtham*, 'for his seat', *i. e.* as a cover over the seat such as the
20 *bṛsī*[6] &c. intended for his being seated at the *S'râddha*; by the word *api*, 'also' is indicated that 'having offered', *datvâ*, *i.e.* spread the *Kuśa* grass for the feet. The plural number in '*kuśân*' has the idea of these being for a seat; as says **Devala** :—" Those, moreover, of the Brāhmaṇas who have been invited for the *Viśvedeva*, for these, seats containing
25 *darbhas* doubled and turned towards the east, and for those for the *Pitṛs*, turned towards the south with their ends to the south of a *darbha* and sprinkled with the sesamum water. Some, however, explain as 'one should scatter up the *Kuśa* grass as seats for the *Viśvedevas* and *Pitṛs*. In their opinion also, the *Gâyatri japa* and such other
30 acts are included as preliminary procedure to that.

Anujñâto, 'with (their) permission' i. e. by the *Viśvedeva* Brāhmaṇa when asked. 'Shall I invoke the Vis'edevas?' and permitted

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1. The full मन्त्र is
   आगच्छन्तु महाभागा विश्वेदेवाः सपैत्रिकाः। येऽत्र विहिताः श्राद्धे सावधाना भवन्तु ते ॥
2. Verse 232.
3. Verse 226
4. Verse 249
5. **Viramitrodaya reads in पादप्रक्षालन for पाणिप्रक्षालन in the Mitákṣharâ.**
6. **बृसी—is a seat for a yogi.**

by him with the words 'yes, do invoke', with the *Rk*, *Viśvedevâsa âgata*, "Oh *Viśvedasas* do please come &c." he should invoke the *Viśvedevas*. So also **Kâtyâyana**: "After having scattered the *darbhas* over the seats, with the question 'shall I invoke the *Viśvedas*?' and the permission with the words 'do invoke', he should invoke with the hymn 'Oh Vis'vedas do please come', and spread &c." Here, the procedure stated somewhere in some other Smṛtis, although not mentioned here, should be understood to be followed under the rule in the maxim[1] of the *Sarvaśâkhâdhikaraṇa*. It should be understood that the Author of the work has not however noted it here on account of the fact that the procedural details of the *S'râddha* are universally too well known. (229)

Yâjñavalkya, Verses 230-231 (1).

Having strewn with barley and in a vessel containing the *pavitraka*, with the mantra[2] *S'anno devi* having poured water, with the mantra *Yavositi*[3], barley grains also, (230).

With the mantra *Yâ divyâ* &c., in their hands one should pour down arghya. (231) (1).

Mitâksharâ:—Then, for the *Vis'vedevas*, on the ground near the Brāhmaṇa **yavairanvavakīrya**, *having strewn barley*, by circumambulating by the right, thereafter, **bhâjane**, *in a vessel*, of metal &c. *containing pavitras*, **sapavitrake**, *i. e.* with a pair of Kus'a blades, thrown in with the recitation of the *Rk*. *S'annodevîrabhiṣṭaye* &c, poured water, and similarly with the mantra "*yavosi dhânyarajo vâ* &c." **yavân**, *barley grains*, then having thrown in perfumes and flowers, thereafter in the hands of the Brâhmaṇas covered with *pavitra*[4] of the *arghya*[5]

1. See Jaimini II. IV. 8-32.
2. R. No. VII. & VI. 5. The full mantra is as under—

शंनो देवीरभीष्टये आपो भवन्तु पीतये । शंयोरभिस्रवन्तु नः ॥

3. The full mantra is as under—

यवोऽसि धान्यराजो वा वारुणो मधुसंयुतः । निर्णोदः सर्वपापानां पवित्रमृषिभिः स्मृतम् ॥

4. पवित्र or पवित्रक is prepared of a pair of *darbha* grass put together twisted and turned toward the ends into a knot. The body is either left straight as in अर्घ्यपात्रे पवित्रं निधाय, or is turned and formed into a ring to be worn at the performance, as in पवित्रपाणिः.

5. The vessel in which the *arghya* is prepared and kept for being offered to the *Devas* and the *Pitṛs*.

vessel, and reciting the mantras[1] *"yā divyâ āpaḥ payasâ"* &c., and with the words *'Vis'vedeva idam vo arghyam'* he should pour arghya water. [230-231 (1)].

* PAGE 67. Yâjñavalkya, Verses (231) (2), (232).

5 **Having given water, perfumes, flower-garlands, and the offer of incense along with the lamp; (231) (2).**

So also the gift of a covering garment and water for washing the hand, then having done *apasavya,* circumambulating the *Pitrs* by the left. (292).

10 **Mitâkṣharâ** .—Now, **karas'auchârthamudakam dattwā,** *having given water for washing the hands,* one should in their proper order offer perfumes and flowers, incense and a lamp; **tathâ-âchchhâdanadânam cha,** *so also the gift of a covering garment.*

In regard to the perfumes, &c., the special rule mentioned in 15 other **Smṛtis** may be observed :—

"Sandal, saffron, camphor, *agaru,* or Padmaka wood, for ointment" have been stated by **Vishṇu.**[2]

As to flowers, " For a S'rāddha the flowers of Jâti,[3] Mallikà, white Yûthikà are praised, all flowers growing in water and champaka 20 flower ", have been mentioned.

(Flowers) to be avoided also : " Those having nasty odours, or no odour at all, or those that grow on the road side ; and all flowers that have blood-red colour, should be discarded."

Not those grown on thorny plants. Even though grown on 25 non-thorny plants, that which is white and sweet-smelling should be given, not red; even of the non-red, the saffron flower and the one growing in water should be given.

Regarding incense, a special rule has been stated by **Vishṇu**[4]

1. Taittiriya Br. II. VII. 15.

या दिव्या आपः पयसा संबभूवुः । या अंतरिक्ष उत पार्थिवीर्याः । तासां त्वा सर्वासाङ्गरुचा अभिषिंचामि वर्चसः ।

2. Ch. LXXIX. II.
3. जाती, मल्लिका, श्वेतायूथिका are all varieties of jasmine.
4. Ch. LXXIX. 9-10. In the विष्णुस्मृति the reading is जीवजं for प्राण्यजं ।

"One must not give limbs of animals for incense. One should give bellium mixed with clarified butter, honey and sandal, aloe or wood, deodár, sarala and the like."

For the lamp a special rule has been mentioned by **S'ankha** :— 5

"With clarified butter the lamp should be given, or again with sesamum oil; lamp prepared with fat or marrow, one should carefully avoid." The covering garment also "white, new, not worn out, and with both ends intact", should be given". All this ceremonial, part of the Vais'vadeva worship, one should perform facing the north; 10 aud part for the Pitriya, one should perform facing the south. As says **Vṛiddha Sâtátapa** :—"With his face towards the North, to the Gods, and for the *Pitṛs*, facing the South. In Pàrvaṇa S'râddha all ceremonies must be preceded by those for the Gods, according to rules." (231, 232) 15

Viramitrodaya.

Then, after the invocation, having strewn with barley the ground intended for the *Devaśrâddha*, and after having poured milk and water with the recitation of the *Ṛk* 'Sanno devi &c'., in the pot known as the *arghya* vessel containing the *pavitraka* and having the *pavitra* referred 20 to before, with the *yajus* '*Yavosi* &c.,' one should scatter barley. By the use of the word *tathâ*, 'also similarly,' he should pour in sandal paste, and flowers,, in accordance with the text of the **Brahmapurâṇa** viz., "With arghyas, perfumes, and flowers, these should be worshipped with attention" Having poured another water on the hands of the 25 Bráhmaṇas with the hymn '*Yâ divyâ âpaḥ payasâ &c.*' the arghya prepared of milk as stated before *vinikshipet*, one should discharge, *i. e.* should offer; that has been said by **Kâtyâyana** : "To each one, he offers the *arghya* upon the hands having the *pavitra* on with the hymn, '*yâ divyâ âpaḥ*' and with the words 'this is the *arghya* for you." 30

Gandheti, 'perfume &c.', the context is that the five things with the perfume and the rest, one should throw. Instead of *dhûpam wastram*, where the reading is *Dhûpadânam*, it should be supplemented by the words 'should be made.' *Sadîpakam*, 'together with the lamp' is adjectival of 'perfumes and flowers'. 35

Here, moreover, on account of the text of **Kâtyâyana** : "and the offer of perfumes, flowers, and also clothes", and from the text: "clothes

afterwards, perfumes first ", the mention of clothes should be understood to be afterwards. This, moreover, is indicative as part of the performance after the offering of cooked food. Here although the period has been stated by **Kâtyâyana** and others to be after the main act, still here, 5 that period is after the particular portion has a reference to the performance of the Sapindana, and thus there is no contradiction. "The *Sapiṇḍikaraṇa S'râddha* should be offered preceded by that for the 'Gods," thus **S'âtâtapa** having stated with a view to point out the period as following the special part in accordance with the **Maxim**[1] 10 of "the general and special.' In the **Vaijâwâpa Gṛhya** moreover even clearly has been stated to be after the special part in a *Sapiṇḍìkaraṇa S'râddha.* (230, 231, 232 (1).

Yâjñavalkya, Verse 233.

Having given doubled kus'a blades, with the Ṛk 15 *us'antastwâ*[2]**, having ivoked the Pitṛs, with their permission he should then repeat** *Âyāntu naḥ.* **(233).**

Mitâksharâ—Tato, *then, i.e.,* after the Vais'vadeva part (of the S'ràddha) having placed the sacred thread *apasavya,* on the side other than the right, *i.e.,* wearing it in the manner called *prāchīnàvita.*[3]

20 Here by saying 'then' the author here indicates the sequence[4] of the (several) parts of the ceremony.

For the three ancestors, viz, the father and the rest, an uneven number of *kus'a* blades, double-folded and circumambulating inversely to the right and *having given,* **dattwâ,** these for their 25 seats preceded by (libation of) water, he should again pour water, vide the text of **As'valâyana**[5]: "Having given water, having

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1. प्रकृतिविकृतिन्याय—A general rule or process is stated which is called प्रकृति, the deviations from it are called विकृति.

2. R. V. VII VI. 22. The full Ṛk is as follows—

उशंतस्त्वानिधीमह्युशंतः समिधीमहि । उशन्नुशत आवह पितॄन्हविषेऽअत्तवे ।

3. निवीती, प्राचीनावीती and उपवीती—See above page 116 ll: 10-15; also pp. 113-115.

4. काण्डानुसमय—The serial order in sequence of the parts of the Śrâddha ceremony, viz. the worship of the विश्वेदेवs, of the *Pitṛs* &c.. काण्ड is a portion. अनुसमय the sequence in order.

5. Gṛhya Sûtras IV. VII. 5-7.

given double-folded *darbha* blades for a seat and having again given water ".

Moreover, this giving of water, in the beginning, and in the end, both at the Vais'vadeva and the Pitriya portion, is to be understood as ordaining the observance at each part of the performance. 5

"Now, shall I invoke the father, grandfather and great grandfather?" thus having asked permission of the Brāḥmaṇas and "do invoke", thus being permitted by them, with the Ṛk. "Us'antastvā nidhîmahi &c, " one should invoke the father and the rest and with the mantra[1] " Âyantu naḥ Pitaraḥ, &c." he should honour them 10 standing by them. (233).

Yājñavalkya, 232(2)-233.

Tato 'thereafter', *i.e.*, after the worship of the Devas, *apasavyam* having put the sacred thread to the left *i. e.*, *prâchinâvitam*, the *Kuśa* grass in pairs and turned twice round, one should offer *i. e.* give as 15 seats for the *pitṛs* in an inverse ambulatory manner by the left turn, and after asking permission of the *Pitṛ Brâḥmaṇa*, 'may I invoke the *Pitṛs*', and being permitted by him with the words 'yes, do invoke', the performer of the Śrâddha with the *Ṛk Uśantastvâ nidhīmahi etc.*, should invoke the *Pitṛs*; and *Tataḥ*, 'thereafter', *i.e.* after the scattering 20 of the sesamum, in remembrance of what is in the mind, one should repeat the *mantra Âyantu naḥ pitaraḥ etc.*', (232(2)–233).

Yájñavalkya, Verses 234-235.

With the mantra 'apahatâ' having scattered sesamum all round, acts to be performed with barley should 25 be performed with sesamum; one should perform[2] the *arghya* &c. as before. (234).

Having given the arghya and having collected their drippings in a vessel in accordance with the ordained rule, with the mantra *Pitṛbhyaḥ Sthânamasi* he turns the 30 vessel downwards. (235).

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1. The full text is आयन्तु नः पितरः सोम्यासे अग्निष्वात्ताः पथिभिर्देवयानैः

2. The *Mitâkṣharâ* reads 'कुर्यादर्घ्यादि पूर्ववत्', while the *Viramitrodaya* reading is दद्यादर्घ्यादि पूर्ववत्.

Mitâkṣharâ:—Yawârthâ, *acts to be performed with barley, i. e.* performances which could be accomplished by the use of barley, such as the scattering down and the like, *with sesamum,* **tilaiḥ**, should be performed. Then he should repeat as before viz. the putting up
5 of the *arghya* vessel and ending with covering it. In regard to that this is the special[1] rule.

"The sesamums should be scattered around the Brâhmaṇas from the left side beginning with the *mantra*[2] "*Apahatâ rakṣhânsi* &c.," and in three vessels of silver &c., within which are thrown *kûrchas*[3] made of
10 uneven number of Kus'a-blades with the *mantra* "S'annodevî &c." he should pour water with the *mantra*[4] "Tilosi Soma devatyaḥ, &c.", one should throw sesamum, flowers, and sandal, and placing the *arghya* vessels before the Brâhmaṇas with the words '*Svadhà Arghyaḥ*', and repeating
15 the mantra "Yà divyâ,[5] &c." at the end, one should pour the *arghya* water into the hands of the Brâhmaṇas saying[6] :—" Father ! this arghya is for you; Grandfather ! this arghya is for you; Great-grandfather ! this arghya is for you."

* Page 68.

Under the text,[7] one for each, or for both, in the alternative
20 course also, three vessels should be placed. (234)

Having thus given the *arghya,* **teṣhâm arghyâṇám sâmsraván,** *of those arghyas the drippings, i.e.,* the *ârghya* waters that have dropped from the hands of the Brâhmaṇas, should be collected in the vessel for *Pitṛs,* and having placed on the ground
25 a *kus'a* pillar[8] with the ends towards the south with the *mantra,*[9]

1: विशेष:—Special, distinguishing it from the rule stated before.

2. The full *mantra* is as follows:—अपहता असुरा रक्षांसि वेदिषत: "Scattered away be the *Asuras* and the *Rakṣhas*, the enemies of the gods'.

3. कूर्च—of the Darbha grass. A sort of a sprinkling rod prepared by tying together blades of *Kuśa* grass and fastening them at the end with a knot to hold other substances such as the *Tulasī, mâká,* &c.

4. तिलोऽसि सोमदेवत्यो गोसवे देवनिर्मितः । प्रत्न: स्वधया पितृनिमाँल्लोकान् प्रीणयाहि स्वधा नमः । see A'svalâyana Gr. Sûtra IV. VII. 8.

5. या दिव्या आप: see note above on p.

6. 'पित: इदं ते अर्घ्यं स्वधा' 'पितामह—इदं ते अर्घ्यं स्वधा' &c.

7. See Verse 228 above p.

8. कुशस्तम्ब.—as the pedastal seat.

9. You are the resting place for the manes.

"Pitṛbhyaḥ sthânamasi", he should hold over it that vessel, **nyubjam,** *turned downwards,* and he should place over it the *arghya* vessel and the *pavitras.* Thereafter one should offer perfumes, flowers, incense, lights, commencing with the formulas "Father, this perfume is for you. Father, this flower is for you, etc." (234-235). 5

Viramitrodaya.

Daive, 'for the Daiva Śrâddha', those acts which are accomplished with barley, should be performed with sesamums. *Arghyâdi* tu *purvavat,* 'the *arghyas* etc, however, as before,' *i. e*, after the manner of the *devaśrâddha,* one should offer. By the use of the 10 word *âdi,* 'and like others,' are included even those things to be offered at the latter end, such as perfumes etc. If the reading be *Kuryât,* 'should perform', the meaning of *arghyâdi, 'arghya* etc.' is to be taken as commencing with the offer of the *arghya* and ending with 'the covering.' By the use of the word *tu* 'however', is this distinguished from the 15 *mantra* 'Yavositi' etc.. **Kâtyâyana** having prescribed a different mantra for *a Pitṛya Śrâddha* viz. 'Tilositi' with this direction, 'he shall offer *tilas*'. (234).

Viramitrodaya.

The Author mentions a special rule of procedure in regard to the 20 *arghya* for the *Pitṛs*

Yâjñavalkya, Verse 235.

Teshâm, 'to those', *i. e., to the Pitṛs, arghyam datwâ,* 'having offered the *arghya, sansravân,* 'the drippings', *i. e.* the residual waters from the *arghya,* therefore also from the vessels of the two grand-parents, 25 *pâtre,* 'in the vessel', *i. e.,* in the vessel for the *Pitṛs, vidhânataḥ,* 'in accordance with the ordained rules', in the order of the commencement, *Kṛtwâ,* '*having collected*' *i. e.,* poured with the *mantra* "*pitṛbhyaḥ sthânamasi,* 'you are the seat for the *Pitṛs*', *pitṛpâtram,* 'the vessel for the *pitṛs*' one turns down *i. e.,* one should turn downwords, *nyubjam.* This 30 is the meaning. Similarly, also in the reading *Pṛchchhati,* 'asks', should be understood as being in the potential mood. By the use of the word *adhaḥ,* 'downwards,' it is established, over the vessel for the father, the vessel for the grandfather, and over it, the vessel for the great-grandfather, is to be turned down. In the **Brahmapurâṇa:** "Having 35 placed in the *Pitṛ* vessel, thereafter turned downwards, one should place it towards the North". **Yama:** "First the vessel for the father, on it

one should place that for the grandfather, and thereon having placed the one for the great-grandfather, one should not lift up, nor should one repeat" (235).

Yâjñavalkya, Verses 236-37.

5 **One desirous of offering in the fire[1], having taken up food flowing with ghee, asks,[2] and on being permitted with the words 'Do offer', after having offered an oblation into the fire as in *Pitṛ-yajña*, (236).**

The residue from the oblations, however, he should 10 with attention place into vessels procured according to means, particularly in those of silver. (237).

Mitâksharâ :—Thereafter, *desirous of offering in the fire*, **Agnau karishyan,** *having taken up food*, **annamâdâya, ghṛta-plutam,** *flowing*, i. e., annointed *with ghee*, one should ask the 15 Brâhmaṇas, "I will offer in the fire". The use of the word ghee is with a view to exclude pulses, vegetables, pot=herbs, &c.

Then being permitted by them with the words "do offer," placing the sacred thread on the right shoulder, and after properly preparing[3] the fire and taking up the food with the ladle, one should 20 make oblations into the fire in accordance with proper sacrificial procedure for oblations with the words: '*Somāya pitṛmate swadhā namaḥ; Agnaye Kavyawāhanāya swadhâ namaḥ*".

" To soma with the Pitṛs, this food with my respects. To *Agni* the Kavyavàhana, this food with respects ".

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1. अग्नौकरण—is a special portion of a *Śrâddha* performance. A *Śrâddha* may be, and is often performed, in two ways, either with *Piṇḍadâna*, or without it, in which case it is called *Brahmārpaṇa*. When the Śrâddha is offered with the accompaniment of the *Piṇḍadâna*, the fire is worshipped. This fire is called कव्यवाहन, as distinguished from हव्यवाहन the fire invoked at the daily sacrifices of the householder. In this कव्यवाहन fire, the oblations are offered thus: सोमाय पितृमते स्वधा नमः, अग्नये कव्यवाहनाय स्वधा नमः &c. This is called the अग्नौकरण.

2. *i. e.* asks the permission of the Brâhmaṇas, as in the case of the Viśvedeva worship.

3. उपसमाधाय—काष्ठप्रक्षेपणप्रदीपनमुपसमाधानम्—emblazing the fire by adding fuel. Bâlam. p. 596 l. 27.

Thus having offered oblations,[1] according to the ritual *of the Piṇḍa pitṛyajña,* and having thrown the *mekṣhana,*[2] one should place the **hutas'eṣha**, *residue from the oblations,* in vessels for the father &c. *procured according to means,* **yathâlâbhopapanneṣhu,** avoiding earthen vessels, but particularly in silver ones ; but not in the Vais'vadeva vessels, *with attention,* **samâhitaḥ**, with the mind not diverted anywhere else.

Here, although it has been stated generally 'in the fire', still in the case of one who has consecrated the fire and has established all the five completely, the *aupâsana*[3] fire being non-existent, in regard to the *Pàrvaṇa S'rāddha* which is part of the *Piṇḍapitṛyajña* 'sacrifice of oblations to the manes', for which the *Dakṣhiṇa* fire is prescribed, and that fire being available, the oblation should be offered in the *Daks'hiṇa* fire, this being a case of an exception to the rule[4] 'a Smârta performance in the nuptial fire'. As also says **Márkaṇḍeya:** "One who has consecrated the fire may, however, offer oblations into the Dakṣhiṇa Fire with care ; while one who has not kept the sacred fire should offer in the *Aupâsana* Fire ; or in the absence of fire, to the twice-born, or in water."

Where, however, fire is only half[5] consecrated, in that case as the *aupâsana* fire is available, whether one who has consecrated the fire *âhitâgniḥ*, or even one who has not, *anâhitâgniḥ*, the *agnaukaraṇa* oblation is in the *aupāsana* fire only.

So also in the three rites of *anvaṣhṭakā*, &c., and owing to the extended application of the ceremonial observances of the *Piṇḍa*

1. These are the oblations offered to the fire in the *agnaukaraṇa.* *Swâhâ* and *Swadhâ* are described as the two wives of *Agni*, the Fire God; *Swadhâ* being invoked at the *śrâddha*, and *Swâhâ* at other ceremonies.

2. मेक्षण—Blades of *Kus'a* grass used for encircling the fingers at the time of offering the oblation.

3. औपासनाग्निः—also called गृह्याग्नि, or the householder's fire, kindled at the wedding and kept permanently. दक्षिणाग्नि also called अन्वाहार्यपचन is the southern fire, the sacred fire placed southwards, one of the three fires.

4. See above verse 97 p. 267.

5. अर्धाधानपक्षे—as explained by **Laugâkṣhi** cited by **Bâlambhaṭṭa** thus, "अर्धाधानं स्मृतं श्रौतस्मार्ताग्न्योस्तु पृथक्कृतिः। सर्वाधानं तयोरैक्यकृतिः पूर्वयुगाश्रिता" ॥ इति स्नातको विधुरो वीरा वनस्थब्रम्हचारिणः। सर्वाधानेन नष्टाग्निः पाणौ होमं करोति तु ॥ इति.

pitryajña, in the four rites such as the *Kâmya* and the rest, the homa is to be made only on the hand of the Bráhmaṇas, as says the revered **Gṛhya Kâra:**

"The *Anvashṭakya*, the *Pûrvedyu*, every month, and the
5 *Pârvaṇa S'râddha*, the *Kàmya*, the *Abhyudaya*, the S'râddha on the *Ashṭamī*, and the eighth is the *Ekoddishṭa S'râddha*. In the first four of these, for those who have maintained the fire, the oblation is ordained to be in the Fire; and it should be in the hands of the Pitṛya Bráhmaṇa in the latter four."

10 The meaning of this :—

"On the eighth days of the four latter fortnights of the *Hemanta* and the *S'is'ira* are *Ashṭakas* celebrated."[1] Thus have the **ashṭâkas** been ordained.

There, what is performed on the ninth day, is called
15 **Anvashṭakya**; that which is performed on the seventh day, is **Pūrvedyu**, on the preceding day; **Every month**, in the dark fortnight, on the fifth or any other following day, that which has been ordained under an extended application of the *Anvashṭkya*, and on the *amâwàsyà* day that which is ordained after the *piṇḍa pitṛyajña* is
20 **Pârvaṇam.** In connection with a desire for the heaven, that which is ordained to be performed in *kṛttikâ* and the like other constellations is **Kâmya**; as **also** that which is ordained to be performed on *occassions of prosperity*, **abhyudayeshu**, such as *e. g.*, the birth of a son, &c., or the consecration of a tank, a pleasure garden, or the image
25 of a Deity. On the **Ashṭami**, the same as has been ordained as *Ashṭakâ*. **Ekoddishṭa**, here by the word *Ekoddishṭa*, sapiṇḍikaraṇa is indicated, as in the performance of that, *Ekoddishṭa* also occurs. Not merely of the *Pârvaṇa*, as in the *Ekoddishṭa* by itself that is absent.

Or, according to the opinion of **Gṛhya Bhâshyakâra** it
30 may mean even direct Ekoddishṭa, as in the direct Ekoddishṭa also occurs the offering of oblation on the hand, it is *ekoddishṭa* itself.

Of these eight, in the first four, in the case of one who has maintained the Fire, the oblation is to be in the Fire. In the latter four,

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1. A'śvalâyana Gr. Sûtra II. 4-1. See p. 450 above,

the homa is offered on the hand of the *Pitṛya Bràhmaṇa.* Of a person who has not maintained the sacred fire, under the rule that for a twice-born whose father is dead the *Pārvaṇa* is *nitya,* of such a one also the oblation is on the hand alone. Vide the **text** :—

* Page 69.

" The twice-born whose father being dead, and who does not offer S'râddha every month on the waning of the moon, that one becomes liable for a Pràyas'chitta. "

Similarly in *Kâmya, Âbhyudayīka, Aṣhṭakâ* and *Ekkoddiṣhṭa,* on hand also, for "In the absence of the fire, on the hand of the Bràhmaṇa even, one may offer " as has been stated by **Manu**[1].

Of that which is offered on the hand, separate eating is prohibited. As says the revered **author** of **Gṛhya Sûtras** :—" Food offered on the palm of the hand, the unwise eat separately; the manes are not satisfied thereby, and they do not get the remaining food. That (therefore) which has been offered on the hand, as also that which is otherwise presented, all that should be eaten by making it into one, no separation is allowed." (236, 237).

Viramitrodaya.

Ghṛtaplutam, ' flowing with ghee ' i.e. besmeared with ghee ; *annam âdâya* ' having taken the food ' i.e. taken out of the food prepared for the Śrâddha; "I will perform in the fire", thus he asks the Bráhmaṇa for the *Pitṛ.* Then, ' Do perform ', thus being permitted by the Bràhmaṇa, *pitṛ yajñavat,* ' as in *pitṛyajña, i. e.* as in the *piṇḍapitṛyajña, agnau hutwâ,* after having offered an oblation, 'into the fire,' *hutaśeṣham annam,* 'the food remaining as the residue from the oblation,' *bhâjaneṣhu,* 'in the vessels,' *samâhitaḥ,* ' with attention,' *i.e.* with unperturbed mind, *pradadyât,* 'one should place', *i. e.* one should pour.

The Author discriminates the vessels, *yatheti,* ' according &c. ' *Yathâlâbham,* 'procured according to means', *upapanneṣhu,* 'available' i. e. procured, *viśeṣhataḥ,* ' particularly, ' where a high resulting fruit is desired, especially *raupyeṣhu,* ' in those of silver, ' i. e. in those made of silver.

Agnau, ' in the fire, ' this is in regard to where it is with fire with a wish to encircle the food. For one without fire, however, the

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1, Ch. III. 212,

oblation is in the palm of the Brâhmaṇa's hand, vide the text. "In the absence of the Fire, however, in the palm of the hand of the Brâhmaṇa or even in the water." By the use of the word, *tu*, 'however' in the reading *śṛtaśeshu* and going with it even in the absence of Fire
5 the oblation in the vessel has been separately noted. (236-237).

Yâjñavalkya, Verse 238.

Having placed the food, and with the *mantra* 'The earth is the vessel' having consecrated it, with the Ṛk 'Idam Vishṇuḥ &c.' one should in the food cause the thumb
10 **of the Brâhmaṇa to enter. (238).**

The offering of the food.

Mitâksharâ:—**Annam**, *food*, consisting of boiled rice, broth, milk pudding, clarified butter &c., **dattwâ**, having *placed*, in the plates with the mantra **Pṛthiwī[1] te pātram**, '*the earth is thy vessel*',
15 **pâtrâbhimantraṇam kṛtwâ**, *having consecrated the plates.* With the Ṛk. **Idam Vishṇur[2] vichakrame**, *all this Vishnu strode*, **anne dwijângushṭham niwesayet**, &c. *in the food one should cause the thumb of the Brāhmaṇa to enter.* In so doing, in the Vaiśvadeva portion with the sacred thread on his left
20 shoulder (*yajñopaviti*), with the mantra "O Viṣṇu guard the havya[3];" as to the food in the *pitrya* portion, he should place the sacred thread on his right shoulder, *prâchīnāvīti*, with the mantra "O Viṣṇu protect the *kavya* food." Since in the Smṛti of **Manu** has been stated 'O Viṣṇu, protect thou the havya and kavya' should one repeat only.

1. The full texts पृथिवी ते पात्रं द्यौःरपिधानं ब्रह्मणस्त्वामुखेजुहोमि स्वाहा ब्राह्मणानां त्वा-विद्यावतां प्राणापानयोंजुहोम्याक्षितमसि मामेक्षेष्ठाः अत्रामुष्मिन्लोके.

2. The Ṛk is इदं विष्णु र्विचक्रमे त्रेधा निदधे पदम् । समूढमस्य पांसुरे । ऋकसं १-२-७

3. *Havya* and *Kavya*—both mean oblations. *Havya* is used in reference to oblations offered on all occasions other than of a *Śráddha*, at which the oblations offered are called *Kavya.* Corresponding to these also, the fire which is supposed to be the medium for conveying these offerings is designated and invoked as हव्यवाहन—the carrier of the *havyas* on all ordinary occasions, while at a *Śráddha* he is invoked as कव्यवाहन the transmitter of the *kavya* offerings.

Viramitrodaya.

Annam, 'food', even by adding to the residue from the oblation so as to make it adequate for the satisfaction of a man, *datwâ* 'having placed', in the plates and encircling it, with the *mantra*, *pṛthiwī te pâtram*, 'the earth is thy vessel', *pâtrasya*, 'of the plate' *i.e*, of the food plate, *abhimantraṇam kṛtwâ*, 'after having performed the consecration', in the circumscribed food; of the twice-born, *i.e.*, of the Brâhmaṇa invited for the *S'râddha*, the thumb with the ṛk, *idam vishṇur*, 'this the Vishṇu, etc.' *niveśayet*, 'one should cause to enter.'

Hereafter, the distribution of food will be stated in another connection under the text.[1] "Food agreeable and sacrificial" its non-mention here, and its mention in connection with the encircling of the food desirable for the Brâhmaṇas only is with a view to brevity of composition.

Yâjñavalkya, Verse 239.

With the Vyâhṛtis the Gâyatrī, and the three Ṛks *Madhuvâtâ*, &c., having silently recited, 'as you please' so should be addressed, and they also should eat with speech controlled. (239).

Mitâksharâ :—Thereafter, "to *all* the[2] Devas this food which has been encircled and also is being presented let it be to their satisfaction," thus with barley-water, having to the Daiva Bráhmaṇa announced and similarly 'to the father,' 'of such a *gotra*' and 'of such a name', this food which has been encircled and which is being presented let it be to his satisfaction, with the sesamum water having announced to the Brâhmaṇa at the father's seat, and similarly, to the grandfather, and the great grandfather also, having announced, and afterwards having given the *aposāna* water with the Gáyatri, together with the *Vyâhṛtis* already mentioned[3] before and the three.[4] Ṛks beginning with

1. See further on Verse 240.

2. विश्वेभ्यो देवेभ्यः इदमन्नं परिविष्टं परिवेक्ष्यमाणं चातृप्तेः स्वाहा. Thus is the food offered indicated to the Brâhmaṇas at the Viśvedeva seats.

3. See Verse 23 above p. 88.

4. The three Ṛks occur both in the Ṛgveda (1-6-18) as well as in the Yajurveda; these are:—

(१) मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ।

(२) मधु नक्तमुतोषसो मधुमत्पार्थिवꣳरजः । मधु द्यौरस्तु नः पिता ।

(३) मधुमान्नो वनस्पतिर्मधुमाꣳअस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ।

Madhuvàtâ &c., and repeating thrice "*Madhu*", "*Madhu*", "*Madhu*", one should then address the words **yathâ sukham jushadhvam,** *be plesed to eat at your pleasure,* vide this text of **Pâraskara** and others. "After repeating the *sankalpa* and to the *Pitṛs* and the *Devas,* the *Savitrī* and the recital containing the Madhu Ṛks having communicated the food at the s'râddha, and offered the *apos'ana,* and the request to eat (at pleasure) thereafter the meals similarly, the *Gâyatri* three times or once, one should repeat together with the *vyâhṛtis ;* so also the three Ṛks beginning with *Mdhuvātâ* and three times the word Madhu.

Bhunjīranstepi, vâgyatâḥ *they also should eat with speech controlled,* those Bráḥmaṇas also 'with speech-controlled i. e. in silence, should eat. (239).

Viramitrodaya.

Together with the three *vyâhṛtis,* the *sâvitri Ṛk* ; *madhu wâtâ,* &c., the three ṛks, having repeated, 'at your pleasure, may you eat', thus addressing the Brâḥmaṇas, the performer of the *S'râddha* should repeat. Those Brâḥmaṇas also *vâgyatâ,* 'controlled in speech', *i.e.,* in silence, *bhunjîran,* 'should eat'. By the use of the word *api,* 'also', are included the avoidance of laughter and the like. Since **Devala** has stated : "While yet laughing, one who eats, that one does not carry satisfaction to the *Pitṛs.*" (239).

Yâjñavalkya, Verse 240.

Food which is agreeable and sacrificial, one should offer without anger, and without haste, to the satisfaction, however ; all the while silently, one should recite sacred texts, and also the former prayer (240),

Mitâksharâ.—Annam, *food,* of five sorts viz. consisting of that which may be consumed, eaten, licked, sucked and drunk ; **ishṭam,** *agreeable,* that which to the Bràḥmaṇa, or to the deceased, or to the host is agreeable ; **havishyam,** *sacrificial,* fit to be offered as an oblation at a S'râddha, viz. "Paddy rice, fine rice, barley, wheat,

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26. Sāvitṛ Ṛk is the same as the Gâyatri, see page 8 above.

27. मुन्यन्नं—Food which can be used by hermits.

kidney-bean, black-bean, hermit's food, *kālas'âka*[1], *mahâs'alka*[2], cardamom, dry ginger, black pepper, assafætida, raw sugar, refined sugar, camphor, rock-salt, lake salt, jack-fruit, cocoa-nut, plantain, plums, preparations of cow's milk, such as milk, curds, clarified butter, milk-pudding, honey, and meat &c., and the like" well known in 5 **Another smṛti,** are to be understood.

By the use of the word *sacrificial*[3] are excluded things which are improper and prohibited in **other smṛtis** such as, *Kodrava*[4] grain, *Masura* grain, gram, *kulittha*[5], *Pulâka*[6], *nispâva*[7], *râjamâṣhá*,[8] the white pumpkin, egg-fruit[9], *apodaki*[10], bamboo-shoot, 10 long pepper, the vachâ, s'atapuṣhpâ, *uṣhara* salt, *biḍa* salt, and the milk of, wild buffalo or of chamari antelope, also the preparations of such milk, such as curd, clarified butter, or pudding of their milk."

Akrodhanaiḥ, *without anger*; even where there may be occasion for anger; **atvaraḥ**, *without haste*, without excitement; 15 **âtṛpteḥ**, *to the satisfaction*, *i. e.* one should give. This is the connection.

By the use of the word **tu**, '*however*', is indicated that one should so give food that something may remain as a residue, as the residue is the share of the 20 servant class[11]. "They declare the fragments which have fallen on the ground at a S'râddha to the manes, to be the share of dutiful, honest servants."

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1. कालशाक—the pot-herb, *ocimum sanctum*. Known in Hindi as नरचा. Its qualities are described by **Vagbhata** as follows:—

वर्षाभ्वो कालशाकं च सक्षारं कटुतिक्तकम् । दीपनं भेदनं हन्ति गरशोफकफानिलान् ॥

2. महाशल्कः—a fish with a prominent film—a kind of prawn or sea—crab.

3. हविष्यं—*i. e.* pure food which can be used at a sacrifice. See Bâlambhatti p. 523 and the following pages; these have been detailed everywhere; see Manu III. 292 p. Viṣhṇu.

4. कोद्रव—*Paspalum scrobiculatum*, eaten by the poor.

5. कुलित्थ—Known in Marathi as कुळिथ or हुलगा ; *dolichas biflorus.*

6. पुलाक—empty or shrivelled grain.

7. निष्पाव—a kind of pulse.

8. राजमाष—A kind of bean

9. वार्ताक also known as वार्ताकु:

10. अपोदकी—a pot-herb—अपनद्धं उदकं यस्याः

11. Manu Ch. III. 246.

So also **âtṛpteḥ pavitrāṇi,** *to the satisfaction sacred texts,* such as the Purushasûkta and Pâvamani hymns, and the like; **japtvâ,** *after reciting,* and having known that they have been satisfied, the aforestated **japa** *silent prayer* i. e. 'together with the *vyâhṛtis*'
5 thus mentioned, one should repeat. (240).

Viramitrodaya, Yâjñavalkya, Verse 240 (1).

Ishtam, 'agreeable' to one self, and to the Bráhmaṇa; that too *havishya,* 'sacrificial' only, *i.e.,* only that which is proper for a *S'râddha; akrodhanaḥ,* 'without anger' and without haste also, so being,
10 to the Brâhmanas, *dadyât,* 'one should give, &c.'. By the use of the word *cha,* 'also', are included articles for seasoning, &c. 240 (1).

Yâjñavalkya, Verse 241.

Taking up the food (one should ask) "are you satisfied"? and as regards the remainder, having in the
15 same manner received their permission, he should scatter that food on the ground, and should give water once at a time to each. (241).

Mitâkṣharā:—After that, in entirety **annam âdâya,** *taking up the food,* and **tṛptâḥ sthaḥ,** *are you satisfied?* thus having
20 asked, and "we are satisfied," thus having been addressed by them and again asking "there is some remaining, what is to be done with it?", and after getting the reply "Eat along with the relatives", and after accepting it, that food, in front of the Bráhmaṇa in the seat for the *Pitṛs,* near the leavings on the ground covered with blades of
25 *darbhas* with the ends turned towards the south, and with water containing sesamum, with the Ṛk **Ye Agnidagdhā,** *those, who were burnt by fire* &c., throwing it down, he should again scatter sesamum water.

After that on the palms of the Brâhmaṇas for *gaṇḍuṣha*
30 sipping, **sakṛt sakṛt,** *once to each,* **apo dadyât,** *he should give water.* (241).

Yâjñavalkya, Verse 242.

Having taken up the entire food along with sesamum, and facing the South, near the leavings, one
35 should offer piṇḍas, even as in the *Pitṛ-yajña.* (242).

Mitâksharâ:—By an extended application of the ritual laid down for *Pinda Pitr-Yajña*, where the charu cooking exists cooked, with the remainder of the charu from the *agnau karana*, **sarvam annam upâdâya**, *having tken up the entire food,* **sannidhau**, *near* the fire, **pindân dadyât**, *one should offer pindas.* In the absense of that, **annam**, *the food,* prepared for the Brâhmanas, **sarvam upâdâya**, *taking up the entire,* **satilam**, *along with sesamum,* i. e., mixed with sesamum, **dakshinâmukhah**, *facing the South,* **uchchhishta-sannidhau**, *near the leavings,* in the manner of *Pinda-Pitr-Yajña* **pindân dadyât**, *one should offer pindas.* (242).

The Pinda-pradâna

Viramitrodaya. Yâjñavalkya, Verses 240 (2)-243.

Âtrpteh, 'to the satisfaction', *i,e.*, until the satisfaction of the Brâhmanas; *pûrva japam*, 'the aforestated *japa*', consisting of the *vyâhrti*, *gâyatrî*, and the Rk. *madhu vâtâ*, &c., stated to be repeated; *pavitrâni*, 'sacred texts', such as the *Purusha Sûkta* and the like others; by the use of the word *tathâ*, 'and also', the *Rakshkhoghnyâ*[1] and the like others, having repeated; 'taking up the food', *annamâdâya*, remaining from the *S'râddha*, *bhûmau vikiret*, 'one should scatter on the ground', with the recitation of the *mantra*[2] *agnidagdhâ*, one should throw. Thereafter *sakrt sakrt* 'once to each', with the words 'this is for you, the *apos'ana*', he should give water.

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1. रक्षोघ्नसूक्त—such as the 10 Rks commening with.

कृणुष्वपाजः प्रसितिं न पृथ्वीं याहिराजेवा मवाँऽइभेन—

Rk Veda III. 4-23=4-1-4, so called from रक्षोहा: its Rshi.

A. पावमानसूक्त—Rk Veda VII. 2-18 and परिशिष्ट., Commencing with त्रिभिष्ट्वं देव &c. These recitals are called अभिश्रवणs which either the performer himself should recite, or cause these to be recited through others. For the details of the अभिश्रवण selections for the several Vedas see श्राद्धमयूख pages 50-52, also p. 65 ll. 22-25.

2. अग्निदग्धा—Either the *yajus* येऽग्निदग्धा येऽनग्निदग्धा &c, or a mantra like the following:—

अग्निदग्धाः कुले जाता येऽप्यदग्धाः कुले मम । भूमौ दत्तेन पिण्डेन तृप्ता यान्तु परां गतिम् ॥

The two विकिरs are also offered as follows.

The part near the Viśvedeva Brâhmana's plate with this mantra Brāhmana's plate thus.

असोमपाश्च ये देवा यज्ञभागविवर्जिताः । तेषामन्नं प्रदास्यामि विकिरं वैश्वदेविकम् ॥

The second near the *pitr*

असंस्कृतप्रमीता ये त्यागिन्यो याः कुलस्त्रियः । दास्यामि तेभ्यो विकिरमन्नं ताभ्यश्च पैतृकम् ॥

Then 'are you satisfied', *i.e.*, by asking, as is understood; of course 'we are satisfied', thus answered by them, *s'esham*, the residue', *i.e.*, of the food cooked for that s'ráddha, *anumânya*, 'having received their permission', *i.e.*, after the question by the performer of
5 the *s'râddha*, 'what should I do with the food which has remained?', and the answer 'along with the relatives, enjoy', thus having obtained the permission, *sarvam*, 'the entire', *i. e.*, all varieties of all kinds, together with the condiments, &c., *annam*, 'food', *satilam*, 'along with sesamums', *upâdâya*, 'taking up', and making it into the
10 form of a *piṇḍa*, *uchchhishṭa sannidhau*, 'near the leavings', of the *Brâhmaṇa*, after the manner of the *pitṛyajña*, *pindân*, 'the piṇdas', *dakshinâbhimukhaḥ*, 'facing towards the south', one 'should give' *pradadyât*.

By the use of the word *tu*, 'however', the *japa* after the reply of
15 satisfaction, has been distinguished. In the expression '*S'esham cha*', the word *cha*, 'and also', is inclusive of the seasoning articles. The word *eva*, 'only', accompanying the word '*anumânya*', having the permission, is with a view to provide prominently the necessity of permission. By the use of the word *cha*, 'and' a second time, is added the
20 question 'I shall now prepare the piṇḍa.' And from the capacity of the question, the answer also may be understood. In the expression *dadyât cha*, 'should give also', the use of the word *cha* adds by inclusion the sipping of the water after the scattering of the food. Hence also in regard to the *âchamana*, sipping of water, there is an absence of a
25 direction for facing towards the south, and again with a view to reach that 'facing towards the south' has been stated. That, moreover, is to accompany the expression *apo dadyât*, 'one should give water', and everywhere. (240–243).

Yâjñavalkya, Verse 243.

30 **For the maternal grandfathers also similarly should one give. Then he should give water for the *âchamana*, then he should cause to be recited the benedictory recitals, and also the *Akshayyodaka*—243.**

The Giving of the Akshayya water.

Mitâksharâ:—Mâtâmahánâmapi, *for the maternal*
35 *grandfathers also*, beginning with the invocation of the Vis'vedevas and ending with the offering of the piṇḍas, the acts, **evameva**, *similarly also*, he should perform. Thereafter to the Brâhmaṇas

âchamanam dadyât, *one should give* water *for sipping.* **Swasti vâchyam tataḥ kuryât,** *then one should cause to be recited the benedictory recital, i.e.,* may you be pleased to pronounce benediction." Thus he should cause the Brâhmaṇas to recite the Svasti-formula.

When by them also 'benediction' has been pronounced, 'Please say that this may be undiminishable' with these words one should pour water. By them also should be declared " Let this be undiminishable". 5

Viramitrodaya

The order of performance of the *S'râddha* for the father, etc., the Author extends to the three *S'râddhas* for the grandfather and the rest 10

Yâjñavalkya, Verse 243 (1).

By the plural number indicative of the first, are included the three. By the use of the word *api*, ' also ', in the *âbhyudayika S'râddha* are included the three maternal ancestors. *Tataḥ*, 'thereafter', *i.e.*, after the offering of the *piṇḍas*, to the Brâhmaṇas invited for the *S'râddha*, *âchamaniyam dadyât*, ' one should give water for sipping ', *vide* the text, " Perfumes and the like, one should throw in silence, and thereafter one should cause the twice-born to do the sipping." 15

Yâjñavalkya, Verse 243 (2). 20

Tato, thereafter, *i.e.*, after the sipping of the water by the Brâhmaṇas ; the word *swasti*, should be got pronounced, *i.e.*, is to be pronounced through the Brâhmaṇas, where this is done, that is *swasti vâchyam*, ' benedictory recital ', *i.e.*, a benedictory pronouncement. This benedictory pronouncement, however, is an additional under the view of **Yâjñavalkya**, since it has not been written by **Kâtyâyana** and others. *Akṣhayyodakam*, thus; "On this day this food, drink, and the rest offered today for such and such a one of such a *gotra*, of such a name let it be undiminishable" by these and the like pronouncements, one should offer water mixed with sesamum, clarified butter and honey to the six beginning with the father and the rest. That in which is undiminishable water, thus the act of giving water in this manner, is the meaning of the expression *akṣhayyodaka*. The word *cha*, ' and ' has the sense of *wâ*, ' or '; the word *eva*, ' also ' has the sense of distinguishing it from the *swastivâchana*. Thus, the conclusion is that either preceded by the pronouncement of the *swasti*, or also not proceeded by that, one should perform the *akṣhayyodaka dâna*. (243). 25 30 35

Yâjñavalkya, Verse 244.

Then having given the *dakshinâ* according to capacity, one should bring about the pronouncement of *Swadhâ*; 'do pronounce' being thus permitted, he should say
5 'please pronounce *swadhâ* for the concerned'. (244).

Mitâkṣharâ:—Afterwards, according to capacity **dakṣhiṇâm dattwâ**, *having given dakṣhiṇâ* such as gold, silver, and after saying, "May I cause now *swadhâ* to be recited?" and by those Brâhmaṇas being permitted with the words "Yes, do cause it to be
10 pronounced", **prakṛtebhyaḥ**, *for the concerned*, such as the father and the rest, and the maternal grandfather and the rest, 'may you pronounce the swadhâ', thus should he cause the swadhâ to be recited. (244).

Yâjñavalkya, Verse 245.

They should say 'Let Swadhâ be', and after thus had
15 been pronounced, he should sprinkle water on the ground. He should then say "May the Vis'vedevas be satisfied." And this having been pronounced by the Brâhmaṇas should pronounce thus: (245).

Mitâkṣharâ:—Those Brâhmaṇas also, **bruyuḥ**, *should say*
20 "let swadhâ be." After thus had been
Page 71 * *pronounced*, **uktwâ**, by them, thereafter, with the *Kamaṇḍalu*, he should sprinkle water on the ground. After that, he should say "May the Vis'vedevas be satisfied." The Brâhmaṇas should respond "Be satisfied, the Vis'vedevas."
25 Thus having been pronounced, *this*, **idam**, *i.e.*, to be stated hereafter, **japet**, *he should pronounce.* (244).

Yâjñavalkya, Verses 244, 245 (1).

Thereafter according to one's capacity, having given *Dakṣhinâ* in gold or silver, to the *Daiva* and *Pitṛ* Brâhmaṇas, one should bring
30 up the pronouncement of *Swadhâ*. 'Shall I cause *swadhâ* to be pronounced?' Thus he should address the Brâhmaṇas. Then 'Do cause to be pronounced', being thus permitted, he should request the Brâhmaṇas thus: "Be pleased to pronounce the *swadhâ* 'for the concerned', *prakṛtebhyaḥ*, i. e. for the father, grand-father, great grand-
35 father, mother's father, mother's father's father, and mother's father's

father's father." And when thus requested the Bráhmaṇas should pronounce 'May *swadhâ* be'. (244).

Bhûmau 'on the ground', i. e. on the *piṇdas* closely placed on the ground and covered with the *kus'a* blades together with the *pavitra* with the *mantra* '*ûrjam vahanti*, &c.', one 'should sprinkle water', *jalam siñchet*, *i.e.*, in the form of a continuous water-line in the southern direction, one should pour. As has been said in the **Chhândogyopanishat** : "The *piṇdas* covered with the *pavitra*, one should sprinkle with water after turning up the vessels ". Here, the giving of the *Dakshiṇâ* before the pronouncement of the *swadhâ* is another alternative course since **Kâtyâyana** and others have stated in an inverse order. 245 (1).

Yâjñavalkya, Verse 246.

Liberal-donors may, among us, increase, and the vedas, and the progeny also. And faith, may it not forsake us ; plenty to bestow, may we have. (246).

Request to the Brâhmaṇas.

Mitâksharâ :—Dâtâro, *liberal donors*, of gold and the like, **no,** among us *i.e.* in our family, **abhivardhantâm,** *may increase*, many also may they be; **Vedâscha,** *vedas* also may increase, by means of learning, teaching and constant application for knowing their meaning; **santatisch,** *the progeny also*, through sons, grandsons &c. in a line of continued succession; **s'raddhâ cha,** *and faith also*, regard for ancestral rites, **no,** *us*, **mâ vyagamat,** *may not forsake*, may not depart from us. **Deyam ch,** *to bestow*, such as gold &c. **bahu,** *plenty*, unlimited in quantity, may be with us. **Iti,** *thus* i. e. he should pronounce this; this is the meaning. (246.)

Viramitrodaya, Yâjñavalkya, Verses 245 (2)-246.

Viśvedevâḥ priyantâm, 'May the *viśvedevas*, be pleased'; he should speak loudly ; thus is the connection. By the use of the word *cha*, 'and', the performance preceding this, *i.e* , the lifting of the *piṇdas* is added. Thereafter, when by the *s'râddha* Brāhmṇas has been declared 'may they be pleased', one should utter the formula 'Dâtâro &c.' By the use of the word *cha*, 'also', the pronouncement of the performer of the *s'râddha*, viz., 'may our family increase' is developed by the responsive words of the Brâhmaṇas 'may it increase'. The word

iti,[1] 'thus', is not indicative of conclusion, but has the sense of commencement. In this way, "Food also, with us may be in abundance; guests also may we obtain; persons begging of us, may also be; and may we also not beg of any one. These may fructify as true benedictions" to this end,[2] the pronouncement becomes established. 245 (2)–246.

Yâjñavalkya, Verse 247.

Having said thus, and having spoken pleasant words, after saluting, one should send them away. With the Ṛk 'Wâje wâje' &c. pleased, commencing with the father, one should bid them good by (247).

Mitâkṣharâ—Iti, *thus*, having muttered silently, the above-mentioned prayer, *mantra*, and **uktwâ cha priyâ vâchaḥ**, *having spoken pleasant words*, like this "Blessed have we become by our house being consecrated with the dust of your feet, and by your not minding taking the trouble of eating this humble repast of pot-herbs, &c.; we have been much obliged by you, and the like"; **praṇipatya**, *after having saluted*, and after circumambulating and bowing to them, **visarjayet**, *he should send them away*;—How should he send them away? So the author says, **wâje wâje**, *bata vijino na*, "Deep-skilled in Law, enternal, O Vâjins, help us, &c." reciting this Ṛk[3].

1. *i. e.* at the end of verse 246.

2. This is the complement of the full prayer, only the first portion of which is given as Verse 246, and the following is also added to अन्नं च नो &c. recited in the **Viramitrodaya** *viz.*

आयुः प्रजां धनं विद्यां स्वर्गं मोक्षं सुखानि च । प्रयच्छन्तु तथा राज्यं प्रीता नृणां पितामहाः ॥
and then दाता—सत्या आशिषः सन्तु ।

3. Rk. Veda VII. 38,–8.=V. IV. 5. The full Ṛk is as follows:—

वाजेवाजेऽवतवाजिनोनोधनेषुविप्राऽअमृताऽऋतज्ञाः । अस्यमध्वः पिबत मादयध्वं तृप्तायात पथिभिर्देवयानैः ॥

Which has been thus translated by Griffith, (VII. 38–8). "Deep skilled in Law, eternal, deathless. Singers, O Vâjins, help us in each fray for booty. Drink of this meath, be satisfied, be joyful:—Then go on paths which Gods are wont to travel."

Pitṛpûrvam, *commencing with the father,* he should dismiss the Manes and the rest with the great grandfather[1], and ending with the Vis'védevas, with the touch[2] of the *darbha* blades in his hands, saying "Rise up, O Manes"; **prītaḥ,** *pleased i. e.* delighted in mind, **visarjanam,** the *farewell,* one should perform (247). 5

Viramitrodaya.

Iti, 'thus', *i.e.,* liberal donors, &c., aforestated, *priyâscha,* 'also pleasant', so as to give pleasure to the Brâhmaṇas, *wâchaḥ,* 'speech'; *uktvâ,* 'having spoken'; *praṇipatya,* after saluting the Brâhmaṇas pleased by the acceptance of the *dakṣhinâ* with the mantra 'Vâje vâje 10 vata, &c.', *visarjayet,* 'one should send them away', *i.e.,* bid them farewell for going to their own places.

To the general rule that Deva performances shall have priority, the Author mentions by way of an exception, *pitṛpûrvamiti,* 'commencing with the father &c.' The meaning is that the sending away 15 should be made commencing with the *Pitṛ* Brâhmaṇa. For *prîtân,* at some places, the reading is *prîtaḥ.* (247).

Yâjñavalkya, Verse 248.

In which the drippings, before, in the *arghyapâtra,* were collected, that *Pitṛ-pâtra,* after having turned up, 20 he should send away the Brâhmaṇas. (248).

Mitâksharâ —Yasminnarghyapâtre, *in which the arghyapātra,* **pûrvam,** *before,* towards the end of the giving of the *arghya,* **te sansravâḥ,** *those drippings,* i.e. the drippings of *arghya* water

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1. विसर्जनम्—Bidding farewell—The *visarjana* is to be in the inverse order of that followed at the offering of the *piṇdas.* Thus, the great grandfather who was the last to be placed should be the first to be removed, and this, it will be noticed, is convenient also. This procedure is followed after the middle piṇḍa is lifted up with the मध्यमपिण्डोद्धारः. Secondly for the *Pitṛs,* the root, while for the *Devas,* the ends of the *darbhas* should be held, touching them respectively with the other ends. *Lastly*—to the general rule (उत्सर्ग,) that in all performances those for the Devas should have priority, this is an exception. Here, the *Pitṛs* come first, and even among them, the *last* is to have priority in विसर्जन, and the Devas to be the last.

2. दर्भान्वारंभेण—अन्वारंभ touching.

from the hands of the Brâhmaṇas, **niveṣitâḥ**, *were collected,* i.e. placed, **tat pitṛpâtram**, that *Pitṛpátra*, which was so long *nyubja*[1], turned downwards, **uttânam**, *having turned up,* i.e. with its face upwards, **kṛtwâ**, *having made,* **viprân visarjayet**, Brâhmaṇas, he *should*
5 dismiss.

This moreover should be observed after the recital of the benedictory prayer, and before the uttering of the Ṛk Vàje-vàje &c. since the termination[2] *Kṛtvā* has been used in the expression *kṛtwá visarjayet* 'after having done, he should send away' (248).

10 **Viramitrodaya.**

The performance after the turning up of the *arghya* vessel has already been mentioned ; the Author states it particularly

Yâjñavalkya, Verse 248

Yasmin, 'in which', *arghyapâtre*, 'in the *arghya* vessel'; *te*, 'those',
15 proceeding from which *sañsravâḥ*, 'drippings' in the form of the remaining water, *pûrvam* 'before', *nives'itâḥ*, 'placed', i.e. held; that *pitṛpâtram*, 'the pitṛ vessel' before turned down, *uttânam kṛtvâ*, 'after having turned up', *viprân*, 'the Brâhmaṇas', *visarjayet*, 'one should send away'. This is the meaning.

20 By the turning up of the *pitṛ* vessel, in due course, the grandfather's and great grandfather's vessel, by the extended application under the text[3] 'for the maternal fathers also similarly', the turning up of the maternal grandfather's and the rest is obvious, and has not been mentioned in detailed particulars by the Author. (248).

25 **Yâjñavalkya, Verse 249.**

Then having circumambulated, and followed them, one may eat what was consumed by the *Pitṛs*. And should also remain a *brahmachârî* that night, however, along with the Brâhmaṇas. (249).

30 **Mitâksharâ**:—Thereafter up to the boundary, **anuvrajya**, *having followed,* the Brâhmaṇas, and by them being permitted with

1. See Verse 235 above.
2. The gerundial termination meaning 'having done' &c.
3. See Verse 243 above.

the words 'now please rest', after circumambulating them when returning home, **pitṛsevitam,** *what was taken by the Pitṛs, and* had remained as residue from the *s'râddha,* along with the *iṣhṭas, relations,* **bhuñjitā,** *one may eat.*

This is only an optional rule, a *niyama*[1] and not a *Parisaṅkhyâ*. With regard to meat food 'according to inclination' as has already been mentioned[2] before, viz. "by the desire of the Brâḥmaṇa". 5

On the day on which the *S'râddha* was performed, during the night of that day, along with the Brâḥmaṇas who had taken the meals the performer should remain a Braḥmachârî. By the use of the word **tu,** *however,* he should also remain without a second meal, *vide* the text:— 10

"Brushing the teeth, (chewing the) betel leaves, bathing by rubbing oil on the body, not eating, sexual intercourse, medicines, and eating another food, these seven acts the performer of the S'râddha should avoid. 15

"Taking a second meal, undertaking a journey, carrying a load, study, conjugal intercourse, giving alms, accepting gifts, oblations, one eating at a *S'râddha,* should avoid these eight". (249) 20

Viramitrodaya, Yājñavalkya, Verse 249 (1).

While circumambulating the Brâḥmaṇas whom 'he had bidden farewell, in a manner that it may lead round to the South, and 'following after' them, *anuvrajya, pitṛsevitam,* 'what was consumed by the *pitṛs,*' *i.e.* food remaining as residue from the *s'râddha, bhuñjita,* 'one may eat'. 25

Here a special rule in the **Matsya Purana**[3]: "By the outside, one should go round towards the south, for eight steps one should follow after, together with the group of cognates, and accompanied by the son and the wife". Here, moreover, on the *ekâdas'i* day and the like, even without eating, by merely smelling, the purpose of the *S'âstra* is served". 30 So it has been said, by a reference to a *S'ruti* text cited in the **Kâlâdars'a**

1. For *Niyama,* the optional rule, and *Parisaṅkhyâ,* the restrictive rule, see above page 212 note 3.

2. See above Verse 179.

3. Ch. XVIII. Verse 60.

viz. "On the *ekâdas'i* and like days, the food at a *pitrya* ceremony should be smelt ; that is never consumed ; can never be consumed." 249 (1).

Yâjñavalkya Verse 249 (2).

Tâm rajanîm, 'that night,' *i. e.* covering that day and night; *brahmachârî*, 'celibate', "Remembrance, talking about, sporting, observing, talking in secret, moving together, eating together, and the completion of the (sexual) act itself, this is the eightfold sexual intercourse, which the learned declare", abstaining from the eight-fold sexual acts as aforestated, one should be so, along with the *S'râddhi* Bráhmaṇas. This is the meaning ; in short, the *S'râddhiya* Brāhmaṇas also should remain Brahmachâris. By the use of the word *tu*, 'however', even an approach with the menstruated wife also is excluded. Thus necessarily in the absence of nights proper for an approach after the menses, that certainly should not be done by the performer of the *S'râddha*, as well as by the *S'râddhi* Brâhmaṇas. The usage of the *S'ishṭas* is also the same, and so no search after other method has been made. This is the point. 249 (2).

* Page 72 Thus having described the Pàrvana Sràddha, now the Author describes the *Vṛddhi S'rāddha*[1]

Yâjñavalkya, Verse 250.

Vṛddhi S'râddha.

Thus to the right with his movement, in the *Vṛddhi* the *Nāndīmukha Pitṛs* one should worship, and should be mixed with curd and *Karkandhu* the piṇḍas. (and) with barley the rites. (250.)

Mitâkshâra :—Vṛddhau, *in the Vṛddhi, i. e.* in the S'râddha on the occasion of the birth of a son or the like occasion, evam, *thus*, in the manner described above, pitṛn yajeta, *one should worship the Pitṛs*, i. e. do honour to them.

There the Author mentions a special rule of procedure pradakshinâvṛtkaḥ, *with his movement to the right*, from left to right is the movement, i.e., the method of performing the ritual of whom, such a one is one whose movement is to the right. In short, one proceeding towards the South.

1. Same as the *Abhyudayika* mentioned and described above. See p. 1.

The word **Nândîmukhân** is adjectival of the Pitṛs. And therefore in regard to the invocation and other acts 'I shall invoke the Nândîmukha Pitṛs, the Nândīmukha Grandfather, &c.,' should be the formula to be used.

How should he worship? So the Author proceeds: **dadhikarkandhu mis'rân**, should worship them by offering piṇḍas *mixed with curd and Karkandhu* i. e. *badari* or plum fruit, with curds and with the piṇḍas the *badari* fruits. The *piṇḍas* so mixed should be offered as oblations; thus it is connected. All the rites which are performed with sesamum, **yavaiḥ kartavyâḥ**, *should be done with barley.*

Here, moreover, the number of Brâhmaṇas has been as mentioned[1] before, viz., in "Even in the vis'vadeva according to capacity".

Here, the mentioning of the movement (from left) to right is with a view to point out the special ceremonies set out in **other Smṛtis.** As says **A's'valâyana**:—"Now in the Ābhyudayika (S'râddha there should be) an even-number of Bràhmaṇas, the Darbha blades without roots, face towards the east, the sacred thread should be hung on the left shoulder (*yajñopaviti*)[2], the perambulation should be from left to the right, with barley the purpose of sesamum, the offering of perfumes and the rest twice[3] for each, and one should give straight untwisted *darbha* blades for a seat."

"O Barley, Soma is thy deity; at the Gosava sacrifice thou hast been created by the gods. By the ancients thou hast been offered. Through the pushṭi oblation render happy the *Nándi-mukha Pitṛs* and these worlds and be propitious to us, Svâhà." With this *mantrâ* the strewing of the barley should be done.

"O Vis'vedevas, this arghya is for you.. O Nāndī-mukha fathers, this arghya is for you." Thus the *arghya* should be offered according to the sex of the ancestors.

On the hand the homa should be offered thus:—"To Agni, the Kavyaváhana svàhá; to Soma, the Pitṛmat sváhà."

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1. Verse 227.
2. See note 1, on p. 500.
3. द्विः त्रिः In the *Pitṛ śrâddha* it is thrice each time.

In the place of the three Ṛks viz. "Madhu Vâtá ṛtâyate &c.' the five Ṛks commencing with *Upâsmai*[1] *gāyata* &c., one should cause them to hear these containing the *madhu.* And the sixth Ṛk[2] " Akshannamīmadanta."

5 After the Brâḥmaṇas have performed the âchamana after eating, having smeared with cow-dung, and having spread the *darbha* blades with their top-ends towards the East, upon these he should offer to each ancestor two *Piṇdas* made of the remnant of the food eaten by the Brâḥmaṇas mixed with curd and[3] ghee." and so on.

10 Although "The *pitṛs* one should worship" has been stated in general terms, still all the three S′rāddhas and the order also may be asceatained from **other Smṛtis**, as says **S'âtâtapa** :—

"The mothers' S′ráddha should be the first; of the father's thereafter, and then of the maternal grandfathers' three s′rāddhas have 15 been declared, thus in a Vṛddhi S'raddha." (250.)

Viramitrodaya.

As the basic for all *S'râddha*, having mentioned the *Pârvaṇa*, as regards varients from it, viz., the *Âbhyudayika*, Ekoddishṭa, and *Sapiṇḍīkaraṇa*, the Author states special rules of procedure in these

Yâjñavalkya, Verse 250.

20 *Evam*, 'thus', in the manner of the *Pârvaṇa*; *vṛddhau*, upon the birth of a son, the marriage of a daughter, and the like occasions. Here, however, the special rule is this: To the right is the ambulatary movement of one who is the Performer. By that is the annulment of the ambulation of the Párvaṇa inversely to the right. 25 This, moreover, is indicative by an extension of a negation of the whole ritual for the *Pitṛs.* By the word *Nândīmukhân* has been expressed the godhood of the ancestors who have the special qualitative description

1. Ṛk Veda VI. 7.36. The Ṛks run thus :
उपास्मै गायतानरः पवमानायेंदवे । अभिदेवाँऽइयक्षते । अभिते मधुना पयोथर्वाणोऽअशिश्रयुः । देवं देवाय देवयु । &c.
2. अक्षन्नमीमदन्त ह्यवप्रिया अधूषत अस्तोषत स्वभानवो विप्रानविष्टया मती । योजान्विन्द्रते हरी.
3. पृषदाज्य—is ghee mixed with coagulated milk.

of being *Nândîmukha*. Thus the formula '*Nândîmukha pitaraḥ*' comes to be established. *Dadhi*, 'curds' is well known; *Karkandhu* is the plum fruit; mixed with these two should be made the *piṇḍas* prepared of the material for the *S'râddha* under performance. Even without a *piṇḍa*, the modern *śishṭas* perform an *A'bhyudayika S'râddha*. In that course, however, by reason of the text :—" The *Agnaukaraṇa*, and the invocation, as also the wash, one should perform in the piṇḍa-*S'râddha* ; in one without *piṇḍa*, one may drop ", *agnaukaraṇa* and the rest stand annulled. *Yavaischa*, with the barley, moreover, should be made all performances hitherto-before prescribed with the use of sesamum; on account of the text of **Kâtyâyana** : 'With barley, sesamum performances."

Moreover, the word *pitṛs* here, applies by extension to the three with the mother and the rest: "The mother's *S'râddha*, however, shall be first; of the *pitṛs* thereafter, and the maternal grandfather and the like ; thus in a *Vṛddhi S'râddha*, three *S'râddhas* are declared ", vide this text of **S'âtâtapa**: The *S'râddha* for the mothers as *mâtṛ S'râddha*. Here, moreover, other special constructions with the word *svâhâ* in the place of the word *svadhâ* should be ascertained from other *Smṛtis*. Thus, even in regard to the *Ekoddishṭa* and *Sapiṇḍana* which will be hereafter described in special forms of the *Pârvaṇa*, all these remaining, not mentioned here, may be seen in other compositions. Here, however, these have not been detailed in particular through fear of swelling the bulk of the work. (250).

The Author now describes the *Ekoddishṭa*

Yâjñavalkya, Verse 251.

The Ekoddishṭa is without the Devas, with one *arghya*, and one *pavitravaka*; without invocation, and *agnaukaraṇa*; and indeed with the *Apasavya*, (251.)

Mitâksharâ :—Ekoddishṭam, *ekah*, one *uddishṭaḥ*, is intended in which *S'râddha*, that is *Ekoddishṭam*, thus it is a name (indicative) of action. 'The rest, one should perform as before', thus having been stated in the concluding portion[1]; all the rites of the Pârvaṇa being applicable, (only) the peculiarities are being mentioned

1. See Verse 254.

Devarahitam, *without the Devas, i. e.* without the Vis'védeva (worship), **ekârghya** *pâtram* **ekadarbhapavitrakam**, with *one arghya* vessel, and *one pavitraka*, and **âvâhanāgnau-karaṇa** *homena* cha **rahitam**, *without invocation, and also without* 5 *the agnaukaraṇa* oblations; **apasavyavat** *i. e.* as having the sacred thread suspended by the right shoulder, *i. e.* with the sacred thread in the form called *Prâchînâvîtî.*[1] By this the Author suggests that in the *Abhyudayika* mentioned immediately before, that it should be yajñopaviti, *i. e.*, the sacred thread should be suspended 10 in the ordinary manner from the left shoulder. (251).

Yâjñavalkya, Verse 252.

'*Upatiṣhṭhatâm*' in the place of *akṣhayya*; at the bidding of farewell *abhiramyatâm*, one should pronounce; they should reply *abhiratâḥ sma ha.* 252.

15 **Mitâkṣharâ.**—Moreover, what has been stated:[2] "Then he should pronounce the *Svasti* and the *akṣhayyodakam* also", there in the place of *akṣhayya*, one should say *Upatiṣhṭhatâm* 'be pleased to stand by'. Page 73 *

Vipravisarjane, *at the bidding of farewell to the Brâhmaṇas,* 20 after reciting the *mantra*[3] "vâje vāje", after taking the *darbha* blade in his hand, one should say **abhiramyatám**, *'be pleased.'* **Te**, *they*, also should say, **abhirtâḥ sma ha**, *'we are pleased indeed.'* The remainder as before. This is the purport.

This moreover, should be performed at mid-day; as says 25 **Devala** :—

"In the forenoon, the rites in honour of the Gods, while in the afternoon those in honour of the *pitṛs*. The *Ekoddiṣhṭa*, however, in the midday, and in the morning, that on account of *Vṛddhi.*"

"One should eat what was partaken by the pitṛs" to this a 30 prohibition has been stated under the special rule regarding Ekoddiṣhṭa viz.

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1. उद्धृते दक्षिणे पाणावुपवीत्युच्यते द्विजैः । सव्ये तु प्राचीनावीती निवीती कंटसज्जने ॥ मनु २-६३. See above page 1.
2. See Verse 243.
3. See Verse 247.

"What remains at the ceremony of *Navas'râddha,* what remains as stale food in the home, and the residue of the meals by a couple, one must not eat on any account." The *Navas'rādha* has been (thus) indicated: "On the first day, on the third day, on the fifth, and so on the seventh, and also on the ninth, and the eleventh, 5
that which is performed, is called the *Navaṣrâddha.*" (252)

Viramitrodaya

One alone is the object intended in which, that is *Ekoddishṭam,* 'intended for one', such as the *S'râddha* for the *Preta,* the (first) anniversary, &c.; *Daivam,* the *Vis'vedeva S'râddha,* without that; one 10
only is *arghya* in which, such is *ekârghya,* 'having one arghya'; one only is the *pavitraka,* for being placed in a vessel, in which, is *ekapavitrakam,* 'with one *pavitraka*'; of these two, is the *Karmadhâraya* compound. Without *âvâhana,* 'invocation', and '*agnaukaraṇa,*' *apasavyavat,* 'with the *apasavya*', *i.e.,* having the ritual procedure, of 15
the *Pârvaṇa,* such as the *apasavya* and the like. By this is excluded the possibility of regarding as the basis, *Vṛddhi S'râddha* which has been mentioned just immediately before. Here, moreover, the *Deva S'râddha,* and similar rites have been prohibited under the rule of 'the General and Special' powers. Or, in its exclusion may be inferred the approval for 20
including other rites of the *Pârvaṇa S'râddha.* Here, also, by the mention of one *arghya* itself, one *pavitra* being inferred, that its special mention is for the establishment of the *pavitraka* in one vessel, is a faulty manner of exposition; when the meaning is obtainable from the expression of the word itself, there is no scope for a rule of construction. 25
Otherwise, from the very expression *Ekoddishṭa,* one *arghya* being obtainable, it would appear that the expression 'one *arghya*' would be meaningless.

The word *hi,* 'indeed' is used to indicate motive; the *Ekoddishṭa* character of the *S'râddha* has for its basis the condition of one *arghya,* 30
and one *pavitraka.*

Upatishṭhatâm ityâdi, 'be pleased to stand by, &c.' Here, moreover, in the place of the words *Akshayyam astu,* 'may there be undiminishedness', in the clause for the offering of the *Akshayyodaka* water, one should pronounce the words *upatishṭhatâm.* In the matter 35
of bidding farewell to the Brâhmaṇas, instead of the *mantra* '*vâje vâje*', one should pronounce the words *abhiramyatâm.* The word *Te,* 'they', is in regard to the Brâhmaṇas invited for the *S'râddha.* The word *ha,* is an expletive used to fill up the line. "The words *tu, hi, cha, sma, ha,* and *wai* are used to fill up a line" so in the **Amara Kos'a.** (251-252). 40

The Author describes the *sapiṇḍīkaraṇa*

Yájñavalkya, Verses 253-254.

Containing perfumes, water, and sesamum, one should prepare four vessels for the *arghyas*; in the *Pitṛ* vessels, should pour the Preta vessel, with the two *mantras* beginning with 'ye samânâ'; the rest, one should perform according as before. This *sapiṇḍīkaraṇa* and Ekoddishṭam (is) for a woman also. (253-254).

Mitâksharâ :—Gandhodakatilairyuktam, *containing perfumes, water, and sesamum*; **pâtrachatushṭayam,** *four vessels,* for the purpose of the preparation of arghya, in accordance with the procedure aforestated, **kuryât**, *one should prepare.* By mentioning four vessels containing sesamum, four Brahmaṇas for the group of pitṛs have been indicated. At the Vais'vadeva seats should be two (Brahmaṇas) as already fixed.

Here the water in the *Preta* vessel, leaving a little behind, dividing in three parts, one should pour into the *Pitṛ* vessels with the two mantras beginning with " Ye samânâḥ samanasaḥ " &c.,

S'esham, *the rest,* beginning with the invocation of the Vis'vedevas and ending with the farewell to the Brâhmaṇas, **pūrvavat,** *according as before i. e.* according to the rites of the Pârvaṇa S'rāddha, **âcharet,** *one should perform.*

With the water remaining in the *arghya* vessel for the *Preta,* after giving *arghya* water in the hand of the Brâhmaṇa at the *Preta* seat, the remaining ceremony one may finish like the *Ekoddishṭa.* With regard to the remaining three *Pitṛ* Brâhmaṇas, same as in the Pârvaṇa (S'râddha).

Etat sapiṇḍīkaraṇam, *this sapiṇḍīkaraṇa,* and the previously mentioned *ekoddishṭa* also, **striyâ api,** *for a woman also, i. e.* for the mother also, as stated theretofore, should be performed.

By laying this down, it comes to be stated that at the Pàrvaṇa, the mother's *s'râddha* should be separately performed.

1. See Verse 249.

Here, some say that the word *Preta* in the verse, has a reference to the great grandfather[1] of the father.

An objection.

For the reason that he is included in the three[2] ancestors, and therefore in the period after the Sapiṇḍīkaraṇa ceremony occurs the cessation of the offering of Piṇḍas &c., such inclusion of the recently deceased is not reasonable, as by so doing there would be thereaftar a cessation of the offering of the *Piṇḍa* and water to him (i. e. after the Sapiṇḍikaraṇa.). Therefore **Yama** has said:—"He who appoints a recently deceased person for a separate Piṇḍa, for whom the Sapiṇḍikaraṇa ceremony has been performed, thereby commits a breach of the law, and becomes liable as a patricide."

The[3] word Preta is properly applied to the fourth ancestor also because it is made up of the two words *Pra, prakarṣheṇa*, meaning 'completely,' and *itaḥ*, meaning 'passed away.' He who has passed away completely is a Preta. Therefore it may apply even as to the fourth (ancestor) also. Moreover, the word Preta is employed in this sense

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1. The Author states a position taken according to one view, viz. that the word *Preta* need not be confined in its application to the *father* only. It may extend in its application to the highest ancestor, viz. the four, inclusive of the deceased. It should be remembered that the *Sapiṇḍīkaraṇa* ceremony means joining the deceased to the line of his immediate ancestors, and thus placing him among them. See for a detailed description of this, Gharpure's Vyawahāra Mayūkha (English translation), note on pages 83 and 84. The other side suggests that the word *Preta* refers to the last of the line of *Pitṛs* invoked by the deceased during his life-time.

2. Before one's father dies, the father used to offer Piṇḍas &c., to his three ancestors. But after the death of the father, on the completion of the *Sapiṇḍīkaraṇa* ceremony, the fourth ancestor or the great-great-grandfather of the son ceases to receive any *Piṇḍas* and therefore, the water in the fourth pot which represented him is called the *Preta* pot, and henceforth this fourth ancestor will not receive any separate oblation but through his three successors. This is the meaning of the symbolism of mixing his water with the water of the three other pots. It is often seen exhibited in the *Piṇḍas*. The preta pâtra cannot mean the pot representing the immediately or recently deceased person. For, if it were so, then mixing the water of the pot of the recently deceased person with three other waters would indicate that the recently deceased person had merged into the three higher ancestors.

3. प्रेत—one who has been removed completely at a long distance प्र—प्रकर्षेण + इत.

in passages like the following:—*Pretebhyaḥ eva niprīṇīyât* &c., "one should offer to the deceased only." Constructions like this are seen (where the word Preta is employed to designate any deceased person).

5 Further: "The Sapiṇḍīkaraṇa *S'râddha* should be performed by first performing the Deva S'râddha; one should feed the *Pitṛs* therein and thenceforward he should not be referred to as the Preta" in this text, there appears to be a prohibition for a *S'ràddha*, &c., in regard to a *Preta* after the completion of the Sapiṇḍīkaraṇa ceremony; and 10 this cannot be applied to a person recently dead, for in his case the *S'ràddha* is enjoined on the amàvàsyā and other days.

Moreover, the text,[1] "The Sapiṇḍa relationship ceases with the seventh ancestor" can hold only on the assumption that the fourth ancestor is considered as merged in his three successors; viz., 15 that the pervasion of the fourth ancestor extends in the three Piṇḍas, of the fifth ancestor to the two Piṇḍas, and of the sixth ancestor to one Piṇḍa, the seventh is excluded[2].

Moreover, the expression *Pitṛpàtra* 'father's vessel', meaning thereby that the father is the principal, can hold only in this 20 alternative, and not otherwise, as the great-grandfather would be the principal, the word Pitṛ is taken in its primary sense meaning father and therefore the water of the Preta pātra or in the pot of the fourth ancestor is poured into the pots beginning with that of the father.

25 Therefore, the position that in the vessels for the ancestors, the vessel of the recently deceased *Preta* should be poured is not proper.

The Answer

Here the object of linking together the *piṇḍas* is not that thereafter at all times there should be a 30 cessation of the offering of *Piṇḍas* &c., but the object is that by the cessation of the condition

1. of Manu Ch. V. 60.

2. सप्तमे विनिवर्तते—*i. e.* the sapiṇḍahood ceases after the seventh.

of a *Preta* there should accrue to the deceased the position of a Pitṛ.

Page 74 * The condition of a Preta is a condition of suffering extreme pain caused by hunger and thirst. As says **Mârkaṇḍeya**:—" The sojourn of men in the region of the Pretas is reputed to be for one year; 5 there hunger and thirst are felt every day, O son of Bhṛgu. "

The condition of obtaining Pitṛhood is getting into connection with the Vasus[1] and the other *S'râddha Devatas.* By the performance of the Sapiṇḍīkaraṇa with the previously described *ekoddishṭa,* it is inferred that there is the 10 cessation of Pretahood and the attainment of Pitṛhood, *vide* the following and similar other texts. " He, to whom are not given these sixteen *Preta S'râddhas*, his pretahood remains firmly fixed even though hundreds of (other) *S'râddhas* are given for him. " So also: " One should make four Piṇḍas, and the first he should merge 15 in these; and thenceforward the *Preta* attains a state on a par with the Pitṛs. ".

Even as regards the text,[2] viz. : " He who, for a *Preta,* for whom *Sapiṇḍī* has been performed ", that text prohibits the offering of *piṇḍas* by the *Ekoddishṭa* ceremony, and it is with the *Pârvaṇa* 20 rite that the offering of the *piṇḍas* can be inferred.

Again in the text, viz., *Punah Pretam na nirdis'et,* 'and thenceforward one should not refer to him as *Preta,*' that also means that thenceforward one should not use the word *Preta* in connection with him, but on the other hand the word *pitṛ* only; this is 25 what is meant.

Moreover, the word *Preta* must not be confined to its etymological meaning indicating a person who has passed away for good—*pra-ita-* since the condition of suffering of particular pain is by current usage indicated by the word *Preta.* 30

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1. The three orders of the Śrâddha devatas are वसु, रुद्र, and आदित्य, the ancestor first in the order having the वसुरूप, the one next the रुद्ररूप, and the last, the आदित्यरूप.

2. Of Yama, above set out ; see p. 503 l. 9.

Again (as to the fact that) the word *Preta* is employed to denote a deceased person in general, there also, such a person is called Preta, because he has experienced that condition of pretahood previously.[1]

As regards the objection based on the text "that Sapiṇḍa-
5 hood ceases in the seventh," we reply that that text does not conflict, for the first piṇḍa pervades up to the fifth ancestors, and the third piṇḍa pervades up to the sixth, and there is cessation in the seventh.

Moreover capacity to offer *Piṇḍa* does not (alone) constitute
10 *Sapiṇḍa* relationship. Such a definition is open to the objection of non-pervasion. On the other hand, it has already been mentioned before that it is by the possession of the particles of one body, *i. e.* corporeal body.

The word *Pitṛ* also, by reason of the cessation of the condition
15 of Pretahood, is used as indicative of those who have reached the status of S'râddha Devatas. Therefore, in the expression *Pitṛpātreṣhu* there is no incongruity.

Conclusion.

Therefore that the water in the pot representing a person recently deceased, and his Piṇḍa also, is to be
20 mixed with the waters of the *Pitṛs* and with their *Piṇḍas* also representing his three ancestors has been established.

The revered Âchârya, however, sets out[2] the other view. Moreover this *Sapiṇḍīkaraṇa* of the deceased father is to be understood
25 (only) when the three ancestors, i. e. the grandfather and the rest,

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1. Although he has now gone beyond that and attained the *Pitṛhood.*

2. उपन्यस्तवान्—This is rather ambiguous. If *Vijñāneśvara* suggests by this that **Vis'varûpa** himself accepted the position, he is not correct. A reference to *Viśvarūpa's* text at, p. 123 of his book (now available in the Trivendrum Series) shows beyond doubt that **Vis'varûpa**, not only does not accept the position, but even refutes it by positions on the same lines as are set out by *Vijñaneśvara.* Thus he says, "प्रेतशब्देन च केचिद् वृद्धप्रपितामहं व्याचक्षते, प्रकर्षेणेतः प्रेत इति च व्युत्पादयन्ति, तदीयं च पात्रं पित्रादिपात्रेष्वासेचयन्ति । तत् पुनर्न युक्तं, स्मृत्यन्तरविरोधात् । "पिण्डकरणे प्रथमः पितृणां प्रेतः स्यात् पुत्रवांश्चेदिति पारस्करः । न च वृद्धस्यापुत्रत्वाशङ्कोपपत्तिः । न चार्वाचीन आसेको युक्तः, सकृद्धृत्य इव "पराञ्चः पितर" इत्याम्नायविरोधात् । रूढ्या च प्रेतशब्दः प्रथम एव वर्तते, सर्वत्र प्रयोगदर्शनात् । योगोऽपि च तद्गत एवानुगन्तव्यः । न तु तत्सम्भवमात्राद् रूढ्यातिक्रमो युक्त इत्यनया दिशा भ्रान्त्यपनोदः कार्यः ।"

are dead. When the father has died, but the grandfather or the great-grandfather is alive, there is indeed[1] no *Sapiṇḍīkaraṇa* of the deceased father. Because of the following **text**:—" Of those who have died out of their order, there is to be performed no *Sapiṇḍīkaraṇa*. 5

As to the text of **Manu**[2] viz. " One however, whose father is dead, while the grandfather is living, such a one, after pronouncing his father's name, should mention (that of) his great grandfather." That also is for the purpose of restricting the use of the word *Pitṛ* and not for the purpose of propounding the offering of 10 two *Piṇḍas*. How ? What of this **text**[3] :

A question

" When however the father is alive, one should indeed offer Piṇḍas to the preceding ones only ; So also when one's father is dead and the grandfather is alive." That text also is to be construed with 15 the words " He also should offer *Piṇḍas* to the higher ones only, "; such is to be the construction.

The Answer

Indeed, even in the two alternatives,[4] how should one offer the exequial oblations? So the answer is : " That one, after pronouncing the name of the 20 father, should pronounce (that of) the great-grandfather ", in this text by taking the first (*i.e.*, father) and the last (great-grandfather) the general form should be " to the father, the grandfather, and great-grandfather, and not, at any time, with the first place for the grandfather or the great-grandfather, or 25 the last place for the great-great-grandfather, or his father."

Another question.

1. Here **Vijñanes'vara** appears to be quite definite, viz.—that where a junior in the line of direct ascent has died before any of the two seniors next to him in the ascent, his *sapiṇḍīkaraṇa* is held over until the line is cleared by the death of the intervening ancestor or ancestors. This, however is not accepted by other writers, nor is the rule followed up by practice; See ; Nirṇaya Sindhu, III Part II pp. 673-674.

2. Ch. III. 221. 3. Manu Ch. III. 220.

4. As set out above, viz. who is to be taken as the *Preta*, the recently deceased or the fourth ancestor. But the entire reasoning suffers from the fact that the first alternative needs no consideration, as when the father is alive, it is he himself, and not his son who is entitled to perform. On an incapacity of the father, the son my perform but only as his deputy and not in his own right.

And hence since the words father, &c., are expressed relatively, it follows, when the father is alive, the form should be : "To the father, grandfather and the great-grandfather *of the father*", where the grandfather is alive, " to the father, grandfather and the
5 great-grandfather of the grandfather[1]."

And, therefore, in the *Piṇḍapitṛyajña* the words[2] " *S'undhantâm pitaraḥ* ", etc., of the mantras cannot be altered[3] for adaptation.

Although there is the text of **Viṣṇu**:[4]

10 " He whose father is dead must first of all offer a Piṇḍa to his father, after that, two Piṇḍas to the two ancestors higher than his grandfather."

The meaning of this is, that while the grandfather is alive, and the father is dead, then having offered one Piṇḍa to the father, accord-
15 ing to the ritual of *Ekoddishṭa,* he who was the grandfather of the father beginning with him to the two higher ancestors one should give two Piṇḍas. The grandfather, however *i. e.*, one's own great-grand-father is always entitled to receive his offering of Piṇḍa. The meaning is, to the great-grandfather and to the higher ancestors above from
20 him, one should give. The rule at the employment of proper words in the form, however, should be as has already been mentioned before.[5]

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1. In other words, the form should be, begin with *Pitṛ* and end with *Prapitâmaha* thus, '*Pitṛ*, Pitâmaha—Prapitâmahânâm &c.

2. A'śvalâyana Śrauta Sūtra II. 6. 14, A'pastamba ss. 7–13.

3. ऊह:—See Jaimini IX. II. 1–2 and II. 1·34. The rule of construction, under which the intention of command which is most agreeable to convenience, reason, justice, and legal principles should in all doubtful cases be presumed.

4. Ch. LXXV. 4. The preceding sūtras in this chapter make the positions quite clear पितरि जीवति यः श्राद्धं कुर्यात् स येषां पिता कुर्यात् तेषां कुर्यात् । (१) पितरि पितामहे च जीवति येषां पितामहः (२) पितरि पितामहे प्रपितामहे च जीवति नैव कुर्यात् (३).

5. *i. e.* Father, grandfather, great-grandfather, of course, of the grandfather, who was recently deceased and whose *sapiṇḍīkaraṇa* is under consideration, *i. e.* अस्मत्पितामहस्य पितृपितामहप्रपितामहानाम्. It should be noted that these two texts of **Manu** and **Viṣṇu** do not teach the *Sapiṇḍīkaraṇa* of a person who has died out of *his* order; but it only teaches that his Śrâddha is to be performed by the Ekkodishṭa rite. This is the case also in other instances of particular kinds of deaths as mentioned later on.

Similarly also of those killed by a cow or by a Brâḥmaṇa an absence of the *Sapiṇḍīkaraṇa* must be understood. As says **Kâtyâyana** :—

" When however a father is killed by a Brâḥmaṇa and the like, or has been degraded, or has become an ascetic, or has died in an inverted[1] order, then he (the son) should offer (Piṇḍas) to those persons to whom he (the father) used to offer." 5

Of the father who is killed by a cow or by a Brâḥmaṇa, when an occasion[2] arises for performing the *Sapiṇḍīkaraṇa*, then passing him over, only the *Pārvaṇā S'rāddha* of the grandfather and the rest has been ordained, and thus an absence of the *Sapiṇḍīkarṇa* is to be inferred. 10

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So also in **Another Smṛti** :—

" Those men whose issues have been cut off, for them there is no Sapiṇḍa. Nor for these should be performed the sixteen *Ekoddishṭa S'rāddhas*[3] " 15

As regards the offering of *Piṇḍa*, &c. to the mother, there is a doubt as regards the gotra to be used, with the husband's or her father's gotra should it be offered, as for both (alternatives), texts are seen. For : " From her own *gotra* a woman is removed, after the marriage at the completion of the seventh step. With the gotra of her lord should be performed her ceremonies of the *Piṇḍa* and water." This and the like, are in support of the husband's *gotra*. 20

For the mother.

" Abandoning the father's gotra, no ceremony should one perform with the grotra of the husband. In birth certainly, as also in death, for women, is the family of the father ". This and similar texts support the father's gotra. 25

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1. *i. e.* has predeceased his higher ancestors.

2. There is another reading *viz.* सपिंडीकरणासंभवे, which *prima facie* is tempting, but does not fit in with what follows.

3. But as a matter of usage, good men now-a-days perform *Sapiṇḍīkaraṇa* of such persons though opposed to the texts of **Manu** and **Viṣṇû**. Otherwise such deceased persons would always remain in the painful state of purgatory or Preta-Loka. In fact **Braḥma Purâṇa** endorses this modern innovation ; so also is the dictum of the **Skanda Purâṇa**, **Sumântu** and of **Hemâdri** and **Madanapârijata**. See Bâlambhaṭṭi, page 592, lines 3-18.

Thus, when a doubt has arisen, in the case of the marriages being in the *A'sura* or the other (unapproved) forms, as also in the case of an 'appointed daughter', it should be with the father's gotra, as in those cases special texts exist, and also as the gift (of a
5 daughter in marriage) has not been completed[1].

In the cases of the marriages which are performed according to the *Brâhma* and the other approved forms, in such cases according to the **maxim**[2] of **Vrīhiyava** (rice and barley), as well as the maxim of **Bṛihadrathantarasâma**, there is only an option.

10 In these cases also "By that road by which his fathers have travelled, and by which the grandfathers have walked, by that road of the good men should he go, for by so walking he incurs no guilt.", by this **text**[3] according to the family usage and in consonance with it is to be the decision; since in cases other than these, these texts
15 have no application.

Where, however, under the texts, there is no adjustment, nor is there any usage, in such a case, following the **text**[4] "one's own satisfaction alone indeed", one is at liberty to follow his own inclination for a decision. As in the case of the **text**[5] "Eighth from the
20 conception, or in the Eighth year."

Sapiṇḍīkaraṇa of the Mother.

In the *S'apiṇḍīkaraṇa* of the mother also quite conflicting texts are seen. Thus: 'With the grandmother and the rest, the *Sapiṇḍīkaraṇa* has been ordained.'

Similarly: "The husband also, the *Sapiṇḍīkaraṇa* of the wife,
25 should perform along with his mothers and the rest," thus has been declared by **Paiṭhinasi**.

"Of the wife dying without a son, the husband should perform her *Sapiṇḍīkaraṇa.* With her mother-in-law and the rest alone should be her *Sapiṇḍīkaraṇa.*"

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1. Note that the gift of a daughter in marrige is the only case of a gift, where the last words 'न मम' are not used. There is still a connection left between her and the father.

2. व्रीहियववत्, बृहद्रथन्तरसामवत्—See Jaimini IX. II. 46–49. Where the result is the same, and no particular object appears in stressing one thing, any of a type may be chosen. The rule of *vikalpa* applies. Where the ordinances are of equal force तुल्यार्थास्तु विकल्पेरन् ।

3. Of Manu Ch. IV. 178. 4. Manu II. 6.

5. See above Verse 14 page p. 44.

Yāma has declared this *Sapiṇḍīkaraṇa* with the husband.—

" With the one, viz., with the husband (alone) should be performed the *Sapiṇḍīkaraṇa* of a woman; because even though dead, she had become one with him with the accompaniment of the mantras, offering of oblations, and (performance of) vows. " 5

By **Uśanas** however the *Sapiṇḍīkaraṇa* with the maternal grandfather has been declared thus :—

" As of their father with their grandfather, on the completion of full one year, in the same manner, of the mother with the maternal grandfather, they should perform the *Sapiṇḍīkaraṇa*." 10

Similarly: "The father with the grandfather should be united, on the completion of full one year, by the sons; so of the mother with the maternal grandfather in the same manner, so has said the adorable **S'iva**."

The Author's conclusion.

Thus among these texts of so many types; when the wife has 15 died without any son, then the husband should perform her *Sapiṇḍīkaraṇa* with his own mother only. But if she has followed the deceased father on the funeral pyre, then the son should perform the *Sapiṇḍīkaraṇa* of his mother with his father only. A son born 20 from a woman married by the rites of A'sura, &c. as well as a Putrikâ-son (should perform the *Sapiṇḍīkaraṇa* of his mother), with his maternal grandfather only (i. e. with her father). One born to a woman married by Brâhma or the like from, may perform the *Sapiṇḍīkarana* of his mother with his father, or with his maternal 25 grandfather, or with his paternal grandmother, at his option.

But here also if there is a fixed family usage, then he must do so according to that usage alone. If the family usage also be uncertain, then under the rule " according to his own satisfaction", he may do as he likes. 30

There, moreover, by whichever way, the *sapiṇḍīkaraṇa* of the mother has been established, where on the *Anvashṭakā* and the like occasions, the mother's *s'ráddha* has been ordained to be performed separately, such as in the text:

"In the *Anvashṭakâs,* as also in the *Vṛddhi,* at Gayâ, or on the day of death, the mother's *S'rāddha* one should perform separately ; in other cases along with the husband."

there, the *Pàrvaṇa S'ràddha* is to be performed (by 5 associating with the mother) along with the paternal grandmother, &c. only; in other cases, "along with the husband", because in the *sapiṇḍī* of the husband she is entitled to her share of it. Where her *Sapiṇḍīkaraṇa* has taken place with the maternal grandfather, there, as she is entitled to a share along with him, it should be 10 done along with him only. As says **S'âtâtapa** :—"The deceased gets unity of form on the performance of the *Sapiṇḍīkaraṇa* with her husband and the fathers; consequently she becomes entitled to share (in the oblations) to them."

In such a case, where, with the maternal grandfather the 15 *Sapiṇḍīkaraṇa* of the mother has been performed, the maternal grandfather's *s'rāddha,* like the father's *s'ràddha,* is *nitya* certainly. But where the the *Sapiṇḍīkarana* of the mother has taken place with her husband, or with the paternal grandmother, there the S'râddha of the maternal grandfather is not *nitya.* If done there is prosperity ; 20 if not done, no objection. This is the conclusion. (253, 254).

Viramitrodaya.

Yâjñavalkya, Verses 253-254.

Pâtrachatushṭayam, 'four vessels'; *gandhodakatilairyuktam,* 'containing perfumes, water, mixed with sesamum'; *arghyârtham,* 'for the purpose of the *arghya*'; one should prepare in a *sapiṇḍīkaraṇa.* There, of 25 the four vessels, of those for the *Pitṛs* with whom the *sapiṇḍīkaraṇa* of the *Preta* is intended, in those vessels while dripping, the dripping in the *Preta* vessel with the three Ṛks "*ye samânâḥ samanasa* etc." *prasechayet,* 'one should sprinkle' *i. e*, join. With the object of securing the sprinkling of the drippings from the *Preta* vessel in 30 particular, by the use of the word *preta* vessel, by implication, the dropping has been indicated. By the use of the word *pra,* 'out', an element in addition to that found in the ordinarily ordained arghya, as also a special stress on the portion of the water has been expressed. Vide the text "With the two ṛks '*ye samânâ &c.*' one should divide the 35 first in three parts" thus having stated in connection with *piṇḍa.* "This also is the procedure in connection with the proceeding for *arghya* vessels".

S'esham, "the remaining', uncontradictory and comprehended also, rite, *pûrvavat* 'as before' *i. e.* like the *Pârvana S'râddha*, *âcharet*, 'one should perform'.

It may be said that by the text 'four vessels, etc', the inference is that it is intended for more than one, and thus the *sapiṇḍīkaraṇa* 5 *śrâddha* would be allied to the *Pâravṇa Śrâddha*[1], and in such a case, the absence of the performance by a woman, as also the absence of its performance in connection with a woman, would come to be inferred; to obviate such a doubt, the Author mentions its *Ekoddishṭa* character. *Etatsapiṇḍī-Karaṇam*, 'this *śrâddha* in which there occurs the joining 10 together of the *Piṇḍas*, in the form of offering oblations of cooked food intending the same for the deceased, of this nature the *Ekoddishṭam*, 'intended for one', is *of the woman* 'striyaḥ', is part of the bundle of woman's rights. By the use of the word *api* 'even', is intended to state, even *by* the woman. (253-254). 15

Yâjñavalkya, Verse 255.

(One) whose *Sapiṇḍīkaraṇa* may take place before the expiry of a year, for him even, food with a water-pot, one should give for one year, to the twice-born. (255).

Mitâksharâ:—Samvatsarâdarvâk Sapiṇḍīkaraṇam 20 **yasya kṛtam,** *before the expiry of full one year whose Sapiṇḍikaraṇa has taken place,* **tasya,** *for him,* intending for him, every day or at least once every month as far as the end of the year, according to

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1. For a correct understanding of the long discussion in the Mitâksharâ and in this passage in the Viramitrodaya, it is necessary to visualise the several aspects of the *Ekoddishṭa*, viz., (1) *Primarily*, it means the *s'râddha* which is offered with one *piṇḍa* only, each of the 16 *Śrâddhas* culminating at the end of the year in the *Âbdika*, or death anniversary, when the Sapiṇḍīkaraṇa is properly timed to be performed. (2) *Secondly*, in cases, as is almost the general custom now, where the *Sapiṇḍīkaraṇa* takes place on the 11th or the 12th day. In such a case also the 16 *Śrâddhâs* are performed at their proper periods; and although, as a result of the *Sapiṇḍīkaraṇa* three *piṇḍas* are offered, it is essentially *Ekoddishṭa*, (3) The *third* is the performance of the death anniversary *S'râddha* annually. Here although in form it is *Pârvaṇa*, in essence it is एकोद्दिष्ट, (4) The real Pârvaṇa is what is performed after the *Sapiṇḍīkaraṇa*, on occasions other than the death anniversary of the person such as the दर्शश्राद्ध, अष्टकादि, and in the *Pitṛ-paksha*.

one's ability, **annam**, food, together with a pitcher (full) of water to a Brâhmana, **dadyât**, *one should give*.

By saying "before the expiry of the year" it is shown by implication that *Sapindīkarana* may take place either on the
5 completion of a year, or before that. As says **A'svalâyana**[1] "Now the *Sapindīkarana* at the end of the year or on the twelfth day".

Kâtyâyana also has said—"Then on the completion of the year, *Sapindīkarana* takes place, or when three fortnights have elapsed; or even before, if an auspicious event occurs".

10 (1) On the twelfth day, (2) after three fortnights, (3) when some auspicious event has occurred, (4) or when the year has elapsed; thus four cases have been pointed out.

There, on the twelfth day, the *Sapindīkarana* of the father should be done by son, one who has maintained the Fire; as without
15 *Sapindīkarana* the *Pindapitr-Yajña* cannot be accomplished. Vide the following **text**[2] :—

"When the performer has maintained the Fire, or the deceased had kept the Fire, then on the twelfth day the *Sapindīkarana* of the father should be done."

20 But a person who is without the Fire, may perform after three fortnights, or on the occurrence of an auspicious event, or when the year has elapsed.

Here arises a doubt :—When before the end of the year there takes place the *Sapindīkarana*, then should the
25 A doubt. *Sapindīkarana* be performed after having finished the sixteen *S'rāddhas* or whether, after the performance of *Sapindīkarana* those should be performed at their proper period ? This is the doubt because for both alternatives, texts are seen. Thus :—

30 "Without having offered the sixteen *S'râddhas*, never should the *Sapindatâ* be performed; after having finished the sixteen *S'râddhas*, the *Sapindīkarana* should be performed." The sixteen *S'râddhas* moreover are :—" On the twelfth day, after three fortnights,

1. Grhya Paris'ishta III.
2. *i.e.* वृद्धवसिष्ठ, लौगाक्षि.

on the sixth month, every month, and at the end of the year. These are the sixteen S'râddhas declared by the wise."

Moreover, "Of one even whose *Sapiṇḍīkaraṇa* may take place before the expiry of a year, the monthly (S'râddha), and also the water pitcher should be offered to him also during the year." 5

Here, that after performing the *Sapiṇḍīkaraṇa* these sixteen *S'rāddhās* (or any of the remaining of them) should be performed at their proper time, is the first course, because as their proper time had not arrived, there would be no authority (for its performance) before. And although there is a text saying "after finishing the 10 sixteen S'râddhas, the *Sapiṇḍīkaraṇa* may be done even before the expiry of the year, still that is a course for (one in) adversity. When however under this rule of adversity before the *Sapiṇḍīkaraṇa* he performs the *Preta S'râddhas*, then he should perform them according to the *Ekoddishṭa* rite. 15

When however following the first course, one performs at the proper time only, then in whichever way one performs the annual *S'râddha*, either as *Pârvaṇa* or as *Ekoddishṭa* in a similar manner may he do the monthly *S'râddhas*. *Vide* the following text:

"Before the *Sapiṇḍīkaraṇa* when one performs the sixteen 20 S'râddhas by the method of the Ekoddishṭa he should perform them all. But when he performs the sixteen S'râddhas after *Sapiṇḍīkaraṇa* then again, according as he performs the usual annual S'rāddha, so he should do all these."

This *Sapiṇḍīkaraṇa*, moreover along with the *Preta S'rāddha*, 25 even where there are brothers who are divided in estate, it is enough that it is performed by one only. It need not be done by all. Because of the following Smṛti :—

"The *nava-s'rāddha*, the *sapiṇḍa-s'rāddha*, and even sixteen *s'rāddhas* as well, should be performed by one person only, (even) 30 when they are divided in estate."

This *Sapiṇḍîkaraṇa* moreover along with the *Preta-s'rāddha* must necessarily be performed by the sons of those who were not Sannyâsins, as the object is a release from the state of Preta-hood,

For the *Sannyâsins*, however, it must not be performed. As says Us'anâ :—

"The *Ekoddishta*, one should never perform for the Yatis. When the eleventh day (of their death) arrives, the Pārvaṇa is ordained.
5 The *Sapiṇḍìkarṇa* for them should not be done by their sons and the rest; by their very taking up of the three-fold[1] staff the condition of Preta-hood is never produced."

If on account of the son not being near, the rite of cremation has been performed by some Sagotra or the like, then by that person
10 even the *Preta* rites up to the end of ten days should be performed according to the following authority:—

"Whether a Sagotra or an Asagotra, whether a female or a male, whoever offers on the first day, that one should complete it for the ten days".

15 For the *S'ûdras* also this should be performed, but without the (recitation of) mantras, on the twelfth day. *Vide* Viṣnu[2];—

"In the same manner *Sapiṇḍīkaraṇa* 'without the recitation of the mantras' for the S'ûdras also, on the twelfth day."

After the *Sapiṇḍīkaraṇa* all the annual and the Pârvaṇa
20 *S'ráddhas* and the rest should be done by the son alone as an obligatory duty, while for others, not obligatory. (255).

Viramitrodaya.

The Author mentions the *S'râddha* intended for the *Preta* in the form of the gift of food together with a jar of water

25 **Yâjñavalkya, Verse 255.**

Owing to the reason of an auspicious occasion or the like *saṃvatsarâdarvâk*, before the completion of the year, *i. e.* in the period intervening between day of death and a year, one whose sapiṇḍana *S'râddha* happens to be performed, for that *Preta*, *sodakumbham*, 'together with a water-jar', *annam*, 'food,' *saṃvatsaram*, 'for one year,' *dwije*, 'to the twice-born', *dadyât*, 'one should give.' By the use of the word *api* 'also', that much more when the *Sapiṇḍīkaraṇa* has not been performed, one should give, becomes established. In the Chapter

1. The त्रिदंड of the Sannyāsi.

2. Ch. XXI. 20.

on the *Preta S'râddha*, **Pâraskara** has mentioned the donation of a jar, full of water, and there may arise a wrong impression that by the performance of the Sapiṇḍî, the condition of *Preta-hood* having ceased, this *S'râddha*, therefore, need not be done. To obviate such wrong impressions this text has been stated. In the text of *Pâraskara*, 5 however, the word *Preta* has been used in regard to the deceased alone. This is the import. (255).

The author now mentions the times for the *Ekoddishṭa*

Yâjñavalkya, Verse 256.

So also on the day of death, however, should be 10 performed every month, for the year, and similarly every year; the first on the eleventh day (256).

Mitâksharâ:—Mṛtehani pratimāsam, *on the day of death, every month,* up to the end "of the year.' the *Ekoddishṭa* should be performed. After the 15 Sapiṇḍīkaraṇa **pratisaṃvatsarameva,** *every year only,* and *Ekoddishṭa* only, (and not Pârvaṇa) should be performed; **Âdyam,** *the first,* Ekoddishṭa which is the basic for all subsequent ones (should be performed), **ekâdas'ehani,** *on the eleventh day.*

*Page 77.

If the day of death be not known, then either on the day he 20 hears of it, or on the *amâvâsyâ* day; vide the following **Smṛti**: "If the day of the death be not known, then on the amâvâsyâ or on the day on which he hears the news." By *amàvâsyâ* is meant the *amâvâsyâ* of the month in which the deceased had started on the journey. Vide the following **Smṛti**: 25

"The Ekoddishṭa offering should be given on the day of (the starting of) the journey out, or on the day of the waning of the moon of that month."

Mṛtehani, *on the day of death,* Regarding this **Jâtukarṇya** has laid down the following special rule in regard to one who had 30 maintained the sacred fire (Âhitâgni) :—

" The S'ráddha which is to be performed after three fortnights should be performed on the day of death only. But the one before,

1. सर्वप्रकृतिभूतं.

should be got performed from the day of the cremation of the twice-born who had kept the sacred fire."

Here the ceremonies for the deceased (*Preta*) which are to be done before the period of three fortnights, are to be done, in the
5 case of a person keeping the sacred fire, commencing with the day of the cremation. But the S'ràddha (which is to be done) after the period of three fortnights should be done on the day of death only.

But in the case of a person who had not kept the sacred fire, all should be done on the day of death only.

10 **Âdyamekâdas'ehani etc.,** *the first on the eleventh day.* As regards this, some say that this is illustrative of âs'aucha because under text: "By one who is pure, all ceremonies should be performed" ceremonial purity is a necessary condition (precedent to the performance of all rites), and because: "Now then on the day after
15 the *as'aucha* is over", and thus by premising in general for all the varnas **Vishṇu**[1] has laid down the precept for the performance of the Ekoddishṭa.

But this is incorrect, as it is opposed to the text of **Paiṭhinasi** viz: "That *S'ráddha* which is to be done on the eleventh day has been
20 ordained generally. The periods of impurity for the four *varṇas* are different for each one;" and is also opposed to the text of **S'ankha** viz:—"The first (*âdya*) S'râddha, though impure, one should perform on the eleventh day. Of the performer (of the S'râddha), purity is considered to be for the time being; afterwards he again becomes
25 impure."

The text of **Vishṇu** introducing generally the subject of as'aucha, is also reconcilable as applying to ten days' impurity.

Pratisaṃvatsaram chaivamiti, *and similarly every year;* by this, the **Lord of Yogis** has advised *Ekoddishṭa* every year on
30 the anniversary of the day of the death of the deceased; so also **Another Smṛti:** "Year by year must indeed be performed the

1. Ch. XXI. 1.

beneficial rite to the mother and the father; without the Daiva he may feast a Brâḥmaṇa and offer one *piṇḍa* only."

Yama also has said:—" Subsequent to the performance of the *Sapiṇḍīkaraṇa,* every year the son should perform "separately the *Ekoddiṣhṭa* on the anniversary day of death."   5

Vyâsa moreover prohibits the Pārvaṇa:

"Abanonding the *Ekoddiṣhṭa,* if a man performs the *Pârvaṇa,* that should be considered as not performed, and he shall be deemed a patricide."

Jamadagni however ordains the *Párvaṇa*[1].   10

"After having secured the sapiṇḍahood according to rites, the Aurasa son should perform the *Darśa S'râddha* of his father and mother on the anniversary day of death."

S'âtâtapa also says: —"After having performed the *Sapiṇḍīkaraṇa,* the learned performer should always perform according to the *Párvaṇa* rite every year, this is the rule upheld by **Chḥâgaleya.**"   15

The Southerners

Thus in the conflict of texts the Southerners have thus stated the adjustment: By the *Aurasa* and the *Kṣhetraja* sons on the anniversary day of the death of their father and mother, the Pârvaṇa alone should be performed, by the *Dattaka* and others the *Ekoddiṣhṭa.* Because of this text of **Jâtukarṇya:**—"Every year by the *Pârvaṇa* ritual alone the *Kṣhetraja* and the *Aurasa* sons should perform; the other ten kinds of sons should perform by the *Ekoddiṣhṭa.*"   20

That is not correct. There is no mention of the 'day of death'; but on the other hand, the expression is *every year.* And there are many annual S'râddhas besides that of the death anniversary, such as the *Akṣhaya tṛtīyá* and in the months of Mâgha and Vais'âkha and the like others. Therefore, the adjustment regarding the performance of the *Pârvaṇa* and the Ekoddiṣhṭa on the death anniversary day is not satisfactory. As regards the text of **Parâs'ara**   25 30

1. *i. e.* in the Pārvaṇa method.

"For the father who has attained Devahood, the Aurasa sons should everywhere perform the S'râddha. And generally for men of diverse gotras, for a single person only on the day of the death anniversary."

5 This also is not sufficiently adjustive, for its meaning is this: For a father who has attained Devahood, i.e. whose *Sapiṇḍīkaraṇa* has been done, always by the Aurasa son should be performed the tri-ancestral rite, i.e., the Pârvaṇa rite. But in regard to those of diverse gotras, i.e., belonging to separate gotras such as the maternal 10 uncle and like, the S'râddha which is to be performed on the day of the death anniversary, that must be by the *Ekoddishṭa* only.

Morever, **Paiṭhînasi** has said that:-"Even after *Sapiṇḍīkaraṇa*, the Ekoddishṭa alone should be observed even by the Aurasa son. Thus *Ekoddishṭa* indeed should be performed by the Aurasa son on 15 the day of the death anniversary; after *Sapiṇḍīkaraṇa*, for the mother and the father no Párvaṇa."

The Northerners.

The Northerners on the other hand, thus suggest the adjustment: On the *Amâvâsyâ* or during the dark half of the month of Bhâdrapada, if the 20 death anniversary falls, the Pârvaṇa rite, on any other day the *Ekoddishṭa* only.

"For him whose death occurred on the *amâvâsyâ* or during the *Preta* fortnight, there the *Pārvaṇa* should be performed, and never the Ekoddishṭa."

25 That also the elders do not approve, because the text above quoted is of uncertain origin, while there are many texts of well ascertained origin, which declare that the *Pārvaṇa* should be performed only on the anniversary day of death, and also because if it be confined to those persons only, who had died on the 30 *amāvāsyâ* day, or during the *Preta-pakṣha*, there would be an unnecessary curtailment of its scope; and further, the text which is of a general character would be rendered meaningless. There alone is a general text curtailed by a special text where as a result of the appreciation of the 35 relationship between the general and the particular rule both rules

* Page 78.

yield a useful meaning. As[1] "In him (the *hotâ*) should recite seventeen *smàidhenī*[2] " this text which appears without any context[3] enjoining *seventeen* wooden sticks, has its scope in the ectype[4] or the modified sacrifice only, and so, this sentence about the *seventeen* sticks, having found a scope through its relationship with the general characteristics of the Sàmidhenī firesticks, it is applied to the modificed sacrifies like Mitrâvinda and the like, where it teaches new[5] (apûrva) relationship in the subject-matter of Mitrâvinda sacrifices, becomes merged (in it).[6]

But here both kinds of texts, having the death-day as their subject, do not both find their scope under this explanation. Therefore, here, excluding as the alternative of the *Ekoddishta*, it is proper to regard the Pârvana rite as a restrictive rule.

Nor, moreover, would it be proper adjustment of the texts by treating the *Ekoddishta* texts as having for their subject the death-day of the father and mother, and the Pârvaṇa texts as having for their subject the death-day of relatives other than the parents. For in both,

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1. This is the second Adhikaraṇa, in the sixth Pâda of the Third Chapter of Jaimini VI. 9. It is called the सामिधानीनां सप्तदशसंख्याया विकृतिगामिता अधिकरणम्. See Jaimini Nyâya Mâlá pp. 179–180 सप्तदशारत्नि न्यायः ।

2. सामिधेनी—Wooden pieces for being thrown into the fire. See Aitareya Bráhmaṇa I. 1.

3. अनारभ्य श्रूयते *i. e.* the श्रुति text has no context to any other text or topic—a statement in the abstract. It is a rule which stands by itself, out of connection with some particular sacrifice to which it might be referred, so that it might be considered as a general rule "This is called the अनारभ्य विधि—An abstract principle, (see Dr. Thibaut's Translation of Arthasangraha.)

4. प्रकृति विकृति—प्रकृति is arche-type, the model or bases; विकृति, the ectype, or the modified forms.

5. There is a mistake in the print here at l. 4 on page 78. For मित्रविन्दाद्यधिकारात्पूर्व, read मित्रविन्दाद्यधिकारापुर्व—(अधिकार + अपूर्व). अपुर्वसंबंध—New relationship.

6. In order to understand this passage it is necessary to refer to Jaimini's Pūrvamīmâṃsa III. 6. 9. A discussion is held in that Adhyâya regarding texts which may be applicable to a particular sacrifice, and the other, a general statement not connected with any context. Both of these treat of the same subject and both are to be used in model sacrifice. Thus two texts, bearing on the same subject speak of the same thing. This is a case of tautology. How is it to be obviated? A text which is directly connected with a context is to be used in a model sacrifice only; and all general texts, not connected with any context, are to be introduced into a modified sacrifice",

the words "father," "mother," and "sons" exist. Thus in: "After the *Sapiṇḍīkaraṇa*, every year the *Ekoddishṭa* of the mother and the father should he performed by the sons on the day of the death anniversary."

5 Similarly,: "Having finished the Sapiṇḍîkaraṇa the *Aurasa* son should perform the *Dars'a S'rāddha* on the anniversary of the death of his *mother and father.*"

Although it has been maintained by some that on the death-day of mother and the father, one who has maintained the fire 10 should perform the Pārvaṇa, and the one without the fire, the *Ekoddishṭa*, and quote this text of **Sumantu**: "Year by year the twice-born son who has maintained the Fire, should perform the Pârvaṇa for his parents, while the wise who is without Fire should perform the *Ekoddishṭa* on the anniversary of their death."

15 Yet, that should be discarded, as it is opposed to the opinion of the good e. g. in the following **Smṛti** text :—

"Those Brâhmaṇas who maintain many sacred fires, and those also who have only one Fire, for them after the *Sapiṇḍīkaraṇa* should be the *Ekoddishṭa*, and never the Pârvaṇa."

20 Here this is the conclusion :—

For the *Sannyâsins*, on the death-day the Párvaṇa alone should be performed by the son. Vide the following text of **Prachetâs** :—

"For a Yati there is no Ekoddishṭa here for he has 25 taken up the triple staff, and because there is no *Sapiṇḍīkaraṇa* for him here. For him there is always the Parvana."

For those who have died on the *amâvâsyâ* or during the *Preta-paksha*[1] there is the *Párvaṇa* alone. "Of one who has died on the *amâvâsyâ* or during the *Preta-paksha* &c." this text as has 30 been stated before being of a *Niyama* character, where the day of death is any other, there is an option, either the *Pàrvaṇa* or the *Ekoddishṭa* like the **maxim** of "barley and rice." But where there is a well ascertained family usage this option even becomes limited;[2]

1. The dark fortnight of Bhādrapada which is sacred to the Manes.
2. *Vyavasthita Vikalpa,*

where no such option, exists, it is at his will. Thus no need of prolixity. (256).

Viramitrodaya.

While pointing out the periods for the *mâsika* (monthly) and other *śrâddhas*, the Author mentions the *mâsika* and other *śrâddhas* 5

Yãjñavalkya, Verse 256.

Starting with the death, every month, on the date of the death, *i.e.*, in the fortnight of :the death, on the date of the death, *śrâddha* should be performed. This is inferred from the context of the Chapter. That itself is called the *mâsika*: By the use of the word *tu*, the two six-monthly *śrâddhas* are separated from the death-day *śrâddha*: " When six months are short by one day or three days, and also the year, then fall the six-monthly *śrâddhas*" in this text[1] the separate periods have been indicated. By the use of the word *tu* a second time, after the first year ; 'every year', *pratisaṃvatsaram*, *i.e.*, year by year, by the use of the word *cha* on the day of death, are inferred. " After this, every year, to the *Preta*, one should give food on the day on which he died", *vide* the text of **Kãtyãyana.** *Evam*, 'thus', in the aforestated *Ekoddishṭa* ritual. This, moreover, follows for the three also. *Âdyam*, 'the first', *i.e.*, the first *śrâddha* of the sixteen *preta śrâddhas* ; *ekâdêśehani*, 'on the eleventh day', *i.e.*, after the cessation of the death impurity in point, *vide* the text of **Vishṇu**[2] "after the cessation of the death impurity". (256).

With the exception of the daily *Nitya s'ráddha* the following rule is being stated as applicable to all the remaining S'rãddhas 25

Yâjñavalkya, Verse 257.

The *Piṇḍas*, however, one should give to a cow, or to a goat, or to the Brâḥmaṇas, or even into the fire or into water, one may throw. While the Brâḥmaṇas are still present, one should not sweep the leavings of the food of the twice-born. (257). 30

1. of Kâtyâyana. see Nirṇaya Sindhu.

2. Ch. XXI, 1.

Mitâksharâ:—Of the *pindas* or a single *pinda*, which have been offered before, this is the method of disposal.

The method of disposal of Pindas.

To a cow, or to a goat, or to the Brâhmana who asks for them, **Pindân dadyât**, *one should give* 5 *the Pindas*; **agnau**, *into the fire*, or fathomless *water*, **jale wâ prakshipet**, *one may throw*. **Satsu vipreshu**, *while the Brâhmanas are still present* at the place of dinner, **dwijochchhishtam na mârjayet**, *one should not sweep*, i.e. should not remove *the leavings of the food of the twice-born*. (257)

10 **Viramitrodaya.**

The Author states the methods of disposal of the *pindas* offered at the *śrâddha*

Yâjñavalkya, Verse 257.

To a cow, to the *aja*, or a goat, or to a Brâhmana, one should give 15 the *pindas*, or *agnau*, 'into the fire', *wâ*, 'or', *jale*, 'into the water', *prakshipet*, 'one may throw'. By the use of the word *api*, 'even', are included other modes of disposal mentioned in texts such as: "the middle-most pinda, the wife eats, when desirous of having a son", and the like. By the use of the word *tu*, 'however', when there are 20 proper recipients for the *S'râddha* food, the Author distinctly mentions different modes of disposal. Moreover, while the *S'râddhi* Brâhmanas are still continuing at the place of the *S'râddha*, *dwijochchhishtam na mârjayet*, 'one must not clean the leavings of food of the Brâhmanas,' *i.e.*, should not carry away. (257).

25 By regard to the particular kind of eatable, the Author mentions the particular fruit.

Yâjñavalkya, Verses 258, 259.

With the *havishya* food, verily for a month; for a year, however, with the milk-rice, with the fish, the meat 30 of gazelles, mutton, the flesh of birds, the flesh af kids, the flesh of spotted deer; (258).

The flesh of the black antelope, that of the ruru deer, the meat of boars, the meat of hares, respectively for a period progressively inscreasing by a month, are satisfied, 35 when offered here, to Grandfathers. (259).

Mitâkṣharâ:—Haviṣhyam, *fit for offering at a sacrifice,* such as sesamum grains, rice &c., as says **Manu**[1]:

*Page 79.

"With sesamum grains, rice, barley, *mâṣha* beans, water, roots, or fruits, which have been given according to the prescribed rules, the ancestors of men are satisfied for one month." 5

Kinds of food offered at S'râddha

This food is called *haviṣhya* food. "With this food the ancestors are satisfied for a month"-this sentence which is not here, should be read here together to complete the sentence.

Pâyasena, *with milk-rice,* rice boiled in cow's milk, 10 **saṃvatsaram,** *for a year,* vide the **Smṛti**[2]: "One year, however, with cow-milk and milk-rice."

"With the fish" i.e. with the fish that is allowable, such as *pāṭhina* &c., of that[3], this, **mâtsya,** *of the fish.* **hariṇa,** *gazelle,* the copper-coloured deer; **eṇa,** the *black antelope,* is black coloured. 15 As described in the **Âyurveda:** "By *Eṇa* is to be known the black antelope, while the copper colored is called *hariṇa.*" of that this, is **hâriṇaka.**

The sheep is called *urabhra,* of that, is, **aurabhra,** *mutton.*

S'âkunam, *of birds, i. e.* of birds allowed to be eaten as food. 20 *Chhâga* is a goat ; its meat is called **Chhagam** *the flesh of kids.*

Pṛshat is the spotted deer. The flesh of the spotted deer is called **pârṣhata.** *Eṇa* is the black antelope, its meat is called **aiṇam.** *Ruru* is the same as *Sâmbara* ; the meat of it is called **raurava.** *Varāha* is the wild boar; its meat is called **vârâham.** The 25 meat of *s'as'a* or hare is called **s'âsam.** With the meat of these offered to the *pitṛs* 'with the haviṣhya food, for a month,' having expressed thus, for a month more than that, **yathâkramam,** *respectively,* for a period progressively increasing by a month are satisfied the *Pitṛs* (258–259).[4] 30

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1. Ch. III. 267.
2. of Manu Ch. III. 271.
3. तस्येदं; the word मात्स्यम् is formed by the affix *am* added to मत्स्य. See Pâṇini IV—3. 154.
4. Compare Manu III. 267–271.

Viramitrodaya.

By regard to the particular kind of things used for the S'ráddha, and by regard to the particular place and time, the Author states the period of satisfaction by means of four (verses)

5 **Yâjñavalkya, Verses 258, 259.**

Havishyam, 'sacrificial', fit for a sacrificial oblation; *annam*, 'food,' such as sesamum, paddy, barley; by it being given—thus is the construction of words by an inversion of texts. In the same manner, further also. *Pitâmahâḥ*, 'the grandfathers', *mâsam*, 'month', *i. e.* for 10 the interval of a month, *abhi*, 'from all considerations', *tṛpyanti*, 'are satisfied'. By the word *pitâmaha*, 'grand-father', is the demonstration of all the *pitṛs*. So also **Manu**,[1] "By sesamum grains, paddy, barley, black-beans, roots, waters and even by fruit, being given in accordance with the ordinance, the *pitṛs* of men become satisfied for a month". 15 The word *wai* is used to fill up the foot (of the stanza). By the excellent rice and milk-pudding for a period extending over a year, the grand-fathers become satisfied. Thus is the connection everywhere. By the use of the word *tu*, 'however', the Author discriminates a shorter period. By the fish and the rest, in this *S'râddha*, when given, 20 respectively *i. e.* in the order of the one next following by the addition of a month *i. e.* of one month each in addition to the period indicated, extending to that, they become satisfied. Thus, *mâtsyaiḥ*, 'with fish' *i. e.* the flesh of the fish, for two months they remain satisfied, thus in this order it should be understood. *Aurabhram*, 'of a ram'. 25 *S'âkunam*, 'of birds', *i. e.* of birds fit to be eaten as food; *Chḥâgam*, 'of a goat', belonging to a goat; *Pṛshat*, is a spotted deer; of that, is *pârshatam*; *Eṇaḥ* is a black antelope; of that is *aiṇam*; *Ruruḥ*, a particular kind of deer; of that is *rauravam*; *vârâham*, belonging to a wild boar; *sâśam*, belonging to the hare. (258, 259).

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30 **Yâjñavalkya, Verses 260-261.**

He who gives "The meat of rhinoceros, or of *mahā-s'alka* or honey, or the hermits' food even, or the flesh of the red goat, or the *mahâ-s'āka*, or the flesh of *vârdhriṇasa*, (260), or gives offerings while at Gayâ, he causes all that to 35 give endlessness to the *Pitṛs*, so also on the *varshâ-trayo-das'i* especially when the moon happens to be in the asterism of *Maghà* that day. (261).

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1. Ch. III. 267.

Mitâkshâra:—Moreover, **Khadga**, *rhinoceros*, the meat of that, **mahâ-s'alka**, a kind of fish; **madhu**, *honey*, collected by the bees; **munyannam**, *the hermits' food*, namely, all kinds of forest produce such as the nīvâra, &c.; *loha*, is a red goat, its flesh is **lohâmisham**; **mahâs'aka**, *i. e. the kâlasâka*; **várdhrīṇasa**, *the white goat*, 5
"Drinking through three (ends), emaciated in the organs, the white old male goat, such a one the *Yâjñikas* called the *wârdhriṇasa*, (useful) in *s'rāddha* rites". *Yājñikaḥ*, sacrificer, is well known; *Tripibaḥ*, because while drinking, his two ears and the tongue also touch the water, such a one; he drinks through three (organs), therefore he is called *tripibaḥ*. 10
Of that, *i.e.*, of the **wârdhriṇasa**, **mâṇsam yaddadâti**, **gayâ-sthascha** *the flesh of this vârdhriṇasa*, *and also* that which *one gives while at Gayâ*, anything, even vegetables, which while at *Gayā* one gives. The force of **cha**, *and*, is to indicate that also which one offers at *Gangādvâra*, &c. "At Gangàdvâra, Prayàga, Naimisha, Pushkara, 15
Arbuda as well as at Gayâ, the S'râddha offered, attains imperishableness."

A'nantyamas'nute, *enjoys endlessness*, i. e. he gets the merit of being the cause of conducing to endlessness as the resulting fruit. The clause 'enjoys endlessness' is to be connected with each. 20

Similarly, on the **vars'â-trayodas'i**, *i.e.*, the thirteenth day of the dark fortnight of *Bhâdrapada*, especially when it is in conjunction with the Maghà asterism, whatever, (even a trifle), that is given, all that conduces to endlessness ; such is the connection with the preceding clause. 25

Here although the hermits' food, meat, honey and the like have been mentioned in general for all the *varṇas* as fit to be offered at a *s'rāddha*, still the adjustment mentioned by **Pulastya** is worthy to be respected : " The hermits' food is said to be for the Brâhmaṇa, meat for the Kshatriya and the Vais'ya; and the offering of honey 30
for the S'ûdra, while for all, all that is unincongruous."

The meaning of this is this: The hermit's food, such as the *nīvâra*, &c., mentioned above as fit for a *s'râddha*, that is the principal offering for a Brâhmaṇa, capable of yielding the entire fruit, while all the (varieties of) meat mentioned above, are, for the Kshatriyas and 35

Vais'yas, the principal. And what has been mentioned above as *Kṣhaudra*, that is fit for the *S'ûdra*. And whatever is outside these three, that, if unincongruous, *i.e.*, unprohibited, such as ' the *vâstuka*[1] &c. ', or which has been ordained, such as the 'sacrificial food,
5 and *kâlas'āka*, and the like,' that is capable of giving the entirety of fruit to all the four classes. (260, 261).

Viramitrodaya, 260, 261.

Of a *Khadga*, *i. e.* 'a rhinoceros', flesh; *mahâśalka*, 'with big films', the *rohita* and the like fish; flesh belonging to these is
10 *mahâśalkam*; '*mahâśalka* is a *śalkah*' so **Medhâtithi**; *madhu*, 'honey' is well-known; *munyannam*, 'heremit's food' such as the *nivâra* grain. By the use of the word *cha*, 'and also' any edible mixed with honey; *vide* the text of **Yama**: "Whatever is (offered) mixed with money, that is calculated for (yielding) unendedness." *Loho*, *i. e.* 'the red ram,' its
15 flesh, meat; *mahâs'âkam*, *kâlas'âkam*, particular varieties of *pot* herbs, known as *ladichâ*, *Wârdhriṇasasya*, 'of the *wârdhriṇasa*,' such as has been descriptively defined in **Nigama** thus: "Drinking through three (ends), with emaciated organs, white male of a goat, such a one, the *yâjñikas* call the *wârdhriṇasa* useful in *Pitṛ* rites. With a black neck, red
20 veins, and white plumage—such a bird is called the *wârdhriṇasa*, thus is the nigama pronouncement." The flesh of such a one; by the use of the word *cha*, the flesh of a *wardhriṇasa*, a particular bird, secondly defined in **Nigama**. Such a thing, which one gives that, the meal of a goat and all that, whatever one donates when at *Gayâ*, or whichever thing
25 one gives on the 13th of the monsoon, or on the 13th of the second half of a month, or on the *maghâ* constellation, all that and in particular in an enhanced:way, *ânantyam*, 'unendedness' *i. e.* pervading over a *kalpa*, he *secures*, *i. e.* occupies as the means of the satisfaction of the *Pitṛs*. The word *eva*, 'also', moreover, is indicative of the resulting fruit
30 from the flesh of a rhinoceros and the like, quite independently of each other, and is connected with all. By the expression '*Gayâsthascha*', 'and also, one, when at *Gayâ*', by the word *cha* equality with *gayâ* has been stated, and the expression is indicative of the inclusion of one staying at any holy place, where he has purified himself. By the word *tathâ*,
35 'similarly', are included the periods stated by **Yama** viz., "On that in the month of *A'ṣhâdha*, or the *Kârtika*, or the *Mâgha*, whoever gives satisfaction to three or four Brâhmaṇas preceded by the worship of the

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1. A kind of pot-herb known as *Wathuwâ*. Amara II 4-158.

Pitṛs, that is declared as securing unendedness for him." The plural number in the expression *Maghâsu*, 'in the *Maghâs*', is used by regard to the many stars which make up the constellation, or by regard to it individually. By the word *cha*, 'and also', is included the period of *Rahu's* attack as stated by Yama thus: 'The *S'râddha* offered at the appearance of *Râhu*, is calculated (to last in its results) as far as the moon and stars (continue)". (260-261).

The Author mentions special fruits resulting from (offerings on) particular days

Yájñavalkya, Verses 262, 263, 264. 10

A daughter, the husband of the daughter, and indeed, cattle, good sons, also bets, husbandry, commerce, the two-hoofed and one-hoofed animals, likewise. (262).

Endowed with the Brâhma lustre the sons, gold and silver with base metals, the superiority of birth, and, one offering the *s'râddha* always and all desires obtains (263); 15

* Page 80.

beginning from the first day, and excepting the fourteenth day, for those who have been killed by weapons, to these on that day is offered. (262-264). 20

Mitâksharā:—**Kanyām**, *A daughter*, possessing beauty, (auspicious) signs, and character; **kanyâ vedino**, *the husband of the daughter*, *i.e.*, the son-in-law possessing intelligence, beauty and auspicious signs; **pas'avaḥ**, *beasts*, small beasts such as goats, &c., **satsutâḥ**, *good sons*, who are well-behaved; **dyûtam**, *bets*, success in gambling; **kṛshiḥ**, *agriculture*, *i.e.*, agricultural yield; **vâṇijyam**, *commerce*, *i.e.*, profit in commerce; **dwisafâḥ**, *two-hoofed* such as the cow and the like; **ekasafâḥ**, *one-hoofed*, such as horses and the rest. 25

Brahmavarchasvinâḥ putrâḥ, *sons possessing Brahma-lustre*, *Brahmavarcha* is the luminous energy generated by the study of the Vedas and its observances; those possessing that. **Svarna-rūpye** *gold and silver*; with the exception of these. The metals like bronze, lead, &c., are called **kupyaka**, *base metals*. 30

jâti-s'raishṭhyam, *superiority of birth,* the excellanee of one's family; **sarvakâmâḥ,** *all the desires,* what is desired is called a desire, such as heaven, sons, beasts, &c. These fourteen kinds of fruits, beginning with a daughter etc., one offering S'râddhas on the fourteen
5 days beginning with the first day of the dark fortnight and ending with *amâvâsyà* with the exception of the fourteenth day, obtains in the respective order[1].

Those who are killed by weapons, to them one should offer *s'râddha* on the fourteenth day of the dark fortnight by the *Ekoddishṭa*
10 rite, provided they have not been killed by Bráhmaṇas and the like others. As says the following **Smṛti** text:—

"Even of the father who has been placed on a par, but who was killed by weapons, the *Ekoddishṭa* should be performed by the sons on the fourteenth day of the Mahàlaya."

15 'Placed on a par' *i.e.* for whom *Sapiṇḍîkaraṇa* has been performed.

During the *Mahàlaya*, on the fourteenth day of the dark fortnight of the month of *Bhàdrapada*, of one killed by a weapon alone should the S'râddha be performed and of no other, thus is
20 this stated as a restrictive rule *Niyama*[2]; and not that of a person killed by weapons on the fourteenth day only. And, therefore, that on the day of the anniversary of death or on other days, even of a person killed by weapon, the *sraâdha* should be performed for him in due course as it occurs, and not that on fourteenth day of the dark
25 fortnight of the *Bhâdrapada* only. Thus is this rule to be understood. Vide this text of **S'aunaka:**

"In the dark fortnight of *praushṭhapada,* as well as every month likewise." (262, 263, 264).

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1 Thus of the fourteen days or *tithis,* the giver of s'ârâddha obtains these fourteen rewards respectively, e. g., the performer of śrâddha on *pratipad* gets a good daughter, on *dvitiyâ* or the second day of the moon gets a good son-in-law, on the third day of the moon gets a large stock of small beasts like goats, &c. and so on.

2. नियम: पाक्षिके सति—Therefore, in such a case there are two courses open; either on the day of death or on the fourteenth of the dark half of Bhâdrapada; and not on the fourteenth only.

Viramitrodaya

Now the Author mentions the *Kamya S'râddhâs* on the dates and also the resulting fruits

Yâjñavalkya, Verse 262, 263, 264

Excepting *ekâm*, 'one', viz. *Chaturdashim*, 'the fourteenth,' 5 *Varjayitwâ*, 'excluding,' always and on all dates for each one beginning with the first and the rest, the *S'râddhadaḥ*, 'one offering the S'râddha' i. e., one who performs the S'râddha, *Kanyâdīn*, 'the daughter and the rest', obtains respectively.

Here the days should be understood as occuring in the second half 10 (of a month). Vide the text: '*amâvâsyâm sarvakâmâḥ*,' 'on the amávâsyá, all desires'.

Kanyâ, 'daughter', i. e. a child in the form of a female; *Kanyâvedino*, 'daughter's husbands' i.e., the sons-in-law; *Paśavaḥ*, 'beasts', principally the sheep etc. *Sutâḥ*, 'sons,' *i.e.* the *Aurasa* sons. 15 In the reading '*Paśun vai saṭ sutânapi*' the meaning of the word '*Saṭ*' is 'law abidingness'. *Dyuṭam*, 'bets' *i. e.* success in bets. *Kṛshi-wâṇijyâpade*, the words '*Kṛshi*' and '*Wâṇijya*' (agriculture and commerce) are used in the sense of profuse profits in the undertakings; *Dwiśafâḥ* 'two-hoofed', such as the cow and the like; *Ekaśafâḥ*, 'one-hoofed', such 20 as the horse and the like. Here, even in the compound, for each word are the days connected. (262).

Brahmavarchasam, 'Brahmavarchasa' is the special lumination generated by the study of the Vedas; those possessing that, are *Brahmavarchaswinaḥ*, 'endowed with the *Brahma* lustre'; *Putrâḥ*, 25 'sons'; *Swarṇarupye*, 'gold and silver together'; *Kupyam*, is 'base metal' other than gold and silver, such as lead, bronze etc.; *Taṭsahite*, 'together with that', that is together with the base-metal. Here, where can the base metal be connected at the end of the day? There the mention together is solely by regard to their connection with the second half. 30

Jñyâtiśraiśṭhyam, 'the superiority of birth', *i.e.*, the excellence of ones' family; *Sarve Kâmâḥ* 'all the desires' stated here, such as the daughter and the rest, in all thirteen; here, by the use of the words *api* 'even', and *ṭathâ* 'also', are included the various kinds of resulting fruits stated by several sages. These, moreover, have not been pointed out 35 here through fear of prolixity. (263).

S'astreṇa tu, 'by weapon however'. The word weapon is inclusive by implication of poison, and the like, that says **Marichi**: "Of those, who were killed by poison, weapons, beasts, serpents, by animals, or by

Brâhmaṇâs, the worship shall be on the *Chaturdaśi* day. Of the others it has been censured". Here death by poison indicates by implication death otherwise than by disease. Since by way of brevity they have been dealt with in one clause, such as 'in regard to the course of conduct,
5 in pursuance of the preceptor.' *Evam cha*, 'And Thus' of one who has died of child-labour, or one who has destroyed herself after her husband, the S'râddha comes to be established to be as of one who was killed by weapon. *Tatra*, 'there' means on the *Chaturdaśi* day, these Śrâddhâs are offered. Here by the use of the word '*tu*' are separated those who
10 were killed not by weapon. The word *wai*, 'indeed' is by way of filling up the gap. Moreover, this Śrâddha for those killed by weapon is in the form of the *Ekoddishṭa*. Vide the text: 'That of those killed by weapon should be performed by the *Ekoddishṭa* rite'. The resulting fruit of this stated in the Chapter on *Kâmya* performances should be
15 seen as stated by Hārītā: " For the *Chaturdaśi*, however, one who desires prosperity." Hence, also premising 'now the *Kamyas*', Kâtyâyana has stated: "Of one killed by weapon, on the *Chaturdaśi* day." On the fourteenth of the second-half of the month of Âs'wina the S'râddha, although the *Nitya* also. Vide the text: "For those who had
20 perished in a battle or have fallen into the water, fire or by *Bhṛgupatana*[1] the worship shall be on the *chaturdaśi* day. On the *amâvasyâ* day, however, when with a special desire". (262–264).

By regard to specific asterisms, the Author now mentions the specific fruit

25 ## Yâjñavalkya, Verse 265, 266, 267, 268.

Heaven, offspring, virility, bravery, land, strength, a son, pre-eminance, good luck, prosperity, leadership, welfare, (265) unresisted authority, commerce and the like, also absence of disease, fame, freedom from sorrow,
30 the highest end, (266) wealth, the Vedas, success in medical treatment, baser metals, cows, goat, and sheep,

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1. भृगुपतन—The special ceremony by which one wishing to destroy himself may do so. Shortly stated it consists of the individual after performing the necessary rites prescribed to take a plunge into the deep waters of the Ganges or throw himself into fire; and for this, special confluences are generally mentioned as proper places. A look at these and the contemplation of the rapid flow of waters offers justification for the choice recommended.

etc., horses, long life; one who offers S'râddha according to rules, (267).

on these asterisms beginning with *Kṛttikā* and ending with *Bharaṇi* shall obtain all these objects of desires respectively[1], in a spirit of faith, devotion, and who has discarded arrogance and spite. (265-268).

Mitâksharâ:—Beginning with *Kṛttikâ* and ending with *Bharaṇi* for any asterism, one who offers a s'râddha, he, respectively, in the order enumerated beginning with 'heaven' up to 'long life' obtains the objects of desires, provided he has faith and the spirit of devotion, and has discarded arrogance and spite.

Âstika, "*one who has faith,*" one who is a believer.

S'raddadhânaḥ, *who has devotion*, one who is endowed with great reverence. **Vyapetamadamatsaraḥ**, *who has discarded mada 'arrogance' i e.* pride; *matsaraḥ*, 'spite', jealousy; free from these two;

*Page 81

svarga, *heaven*, a condition of intense happiness; **apatyam**, *offspring*, (whether male or female) without any specification; **ojas**, *strength*, exhuberance of one's own power; **s'aurya**, *bravery*, i. e. fearlessness; **kshetra**, *land, i.e.* having crop; **balam**, *strength, i.e*, bodily strength; **putra**, *a son* possessing good qualities; **s'raishṭhyam**, *pre-eminence* i. e amongst kinsmen. **Saubhagyam**, *good luck* i. e. popularity among people; **samṛddhiḥ**, *prosperity* of wealth etc; **mukhyatâ**, leadership, front position; **s'ubham**, *welfare* in general; **pravṛtta-chakratâ**, *unresisted authority*, *i e.* uncontradicted command; **vâṇijyaprabhṛtayaḥ**, *commerce and the like* such as trade, agriculture, money-lending, cow-keeping etc., **arogitvam** '*absence of disease*' *i. e.* freedom from disease; **yas'aḥ**, *fame*, distinction. **Vîtas'okatâ**, *freedom from sorrow*, the absence of grief caused by the separation from what is desired; **paramâ gatiḥ**, *the highest end*, the attainment of the world of Brahman; **dhanam**, *wealth*, such as gold and the rest; The **Vedâs** like the Ṛk-veda and others;

1. यथाक्रमम्—respectivly, *i. e.* the performance on the nakshtras beginning with kṛttikâ & ending with Maghā yields respectively the results according to the time of the performance, *i.e.* one performing on Kṛttika obtains heaven; on Rohini, offspring; on Mṛgaśirsha, strength; and so on.

bhishaksiddhih, *success in medical treatment*, realisation of the fruit of medicines; **kuppyam**, metals other than gold and silver, such as copper &c; **gâvah**, *cows*, are well-known; **ajâschâvayascha as'vascha**, so also, the *goats, sheep*, and *horses*; **âyur**, long *life*, longevity, (265, 266, 267, 268).

Viramitrodaya 265-268.

The Author mentions the *Krttikâ* and other *Kâmya S'râddhas*

Yâjñavalkya, Verses 265, 266, 267, 268.

Âstikah, 'believer' i. e. who has accepted the authoritativeness of the Vedas; *S'raddadhânah*, 'devout' i. e. who has a firm faith in the certainty of results accruing in a vaidic performance; *Madah*, 'arrogance' i. e. pride; *Matsarah*, 'Spite in the form of malice', these two are excluded from whom, such a one is *Vyapetamada-matsarah*, one who has driven arrogance and spite. By the word *cha* is added purity. Thus qualified, one who *Krttikâdi bharanyantam S'râddham Vidhivat*, 'commencing with the Krttika and ending with Bharani offers S'râddha according to the ordinances' i.e. in conformity to the ordinance of the S'âstras, *Samyak*, 'well' i. e. specially characterised by the special features such as proper recipients etc., *prayachchhati*, 'offers i. e. gives i. e. in short performs; *Sa*, 'he' *imân Kâmân âpnuyât*, 'shall obtain the fruition of the following desires.' Which are these? anticipating this question, the Author says 'Heaven etc.'. *Ojah*, 'virility' i. e. lustrous energy. *Balam*, 'strength' i. e. power. *śauryam*, 'bravery' i. e. fearlessness. *S'raishthyam*, 'pre-eminence' i. e. the prominent position among the kinsmen. *Saubhâgyam*, 'good luck' i. e. popularity with people. *Samrddhih*, 'prosperity', i. e. accumulation of wealth and the like. *Mukhyatâ*, 'leader-sship' i. e. pre-eminance among the assemblies. *S'ubham*, 'good'. *Kalyânam*, 'welfare'. *Pravrttachakratâ*, 'unresisted authority,' i. e. uncontradicted command; *Vânijya-prabhratayah*, 'commerce and the like', the resulting fruits of trade, agriculture etc. *Paramâ gatih*, 'the highest end' i. e. the attainment of the region of Brahma. *Vedah*, 'the knowledge of the Vedas', *Bhis'aksiddhih*, 'success in medical treatment' i. e. realization of the fruit of medicines. *Ajâvikam*, 'the goat and sheep'. In this expression each goes with the two *nakshtras*. *Ajah*, *chhâgah*', 'a goat. *Avih*, 'a ram' (sheep); the prefix *kam*, is indicative of its own meaning. *A'yuh*, 'life' longevity. The rest is well-known. The word *hi* is for the preservation of the metre. The words *tathâ* and *cha* are indicative, as before, of the inclusion of resulting fruits stated by other

Ṛshis. The word *eva*, in an inverse order is with a view to single out an unbeliever or a similar other performer. (265–268).

An objection. "For a period progressively increasing by a month are satisfied, the grandfathers, when offered here" by this[1] it is shown that the ancestors obtain satisfaction through *S'ràddha*; that is unreasonable; for men gone to heaven or hell as the result of their own acts, it being impossible to have satisfaction by food and drink &c., offered by the sons &c.; and even if it be possible, how when they themselves are powerless, can they award the fruits of heaven &c ? So the Author says

Yâjñavalkya, Verses 269, 270.

The Vasus, the Rudras, and the sons of Aditi. the Pitaras, the deities of S'râddha, give satisfaction to Pitṛs of men when they are gratified by the s'râddha offering (269).

The ancestors of men being thus satisfied, give life, progeny, wealth, learning, heaven, emancipation, pleasures; and they confer even a kingdom when gratified, the men's grandfathers (269-270).

Mitâkṣharâ :—It is not that merely *Devadatta* and the like who become the objects of offerings at a *S'ràddha* performance are indicated by the words *Pitṛ* and the rest, but they are referred to along with the presiding deities[2] also, such as *Vasu* and the rest. As by the word Devadatta and the like not merely the physical body, nor the soul merely, of that person, but the souls qualified by the

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1. See Verse 259 above p. 524.

2. See note No. 5 above on p. 508, and No. 2. on p. 464. Along with each *Pitṛ* invoked by the names they bore in this world, they are each linked to the deities or *devatas* corresponding to their grade in the *trio* or *trayi* made up by them, *e. g.* supposing that the deceased father was named Kṛshṇa, and his father Ramachandra, and his father Nârâyaṇa, the invocation by the performer of his *Pitṛ's* together with the *Pitṛdevatas* would be like this :—

अस्मत्पितृ-पितामह-प्रपितामहानां कृष्ण-रामचंद्र-नारायण शर्मणां बसु-रुद्र-आदित्य-स्वरूपाणाम् &c. Similarly in the case of women thus.—

अस्मन्मातृ-पितामही-प्रपितामहीनां रुक्मिणी-जानकी-लक्ष्मी शर्मणां बसु-रुद्र-आदित्य-स्वरूपाणाम् &c.

possession of the particular body are referred to, in the same way along with the presiding deities are Devadatta and the rest referred to. And therefore, the presiding *devatās*, the Vasus and the rest, being pleasingly satisfied (by the food and drink offered by the sons and the
5 rest) bestow satisfaction upon even these, viz. Devadatta and the rest, and join the offerers of S'râddhas such as the son and the rest with the fruits. As a mother during pregnancy by means of the food and drink &c. presented by another as a dohada gift with the object of nourishing the fœtus in the womb when after herself eating and getting
10 satisfaction herself, gives satisfaction to the child in her womb also, and also confers on the giver of the dohada gifts of food &c., the good merit of such gift, in the same way the Vasus, the Rudras, and the sons of Aditi, the A'dityas, are the real pitṛs denoted by the terms "father," "grandfather" and "great-grandfather" respectively, and not
15 merely the souls of Devadatta &c.; these devas are the s'râddha devatās the true recipients of the offerings in the S'râddha ceremony, but they themselves being satisfied, satisfy in their turn the Pitṛs of men, namely Devadatta &c., and the rest, by reason of the posseesion of great wisdom and power. Moreover, not only they satisfy
20 the dead ancestors, merely, but also they give to the offerers of Sráddha, "life, progeny, wealth, learning, heaven, emancipation and pleasures. These ancestors of men being satisfied give kingdoms even." The force of the word "*cha*" in the text *sukhâni cha* indicates that other rewards also are conferred by them as mentioned in other
25 scriptures. These ancestors of men, namely Vasus &c., being satisfied, give men all good things.

Here ends the Chapter on S'râddhâs.

Viramitrodaya.

30 Here that the father and the rest should be contemplated in the form of *Vasu* and the rest is the main duty in a S'râddha. With this object the Author mentions the fruit resulting from it

Yâjñavalkya, Verses 269, 270.

The sons of Aditi, the *Âdityâs*, viz. *Vasu* and others, the
35 three, the *S'râddha devaâtḥ*, *pitṛs*, by means of concentration, being contemplated to be in the place of one's own father and the rest, and being satisfied by that much; *tarpitâḥ* i.e. pleased, *Manushyâṇâm*, 'of men'

i. e. of the performer of the *S'râddha*, *pitṛn S'râddhena priṇayanti*, the pitṛs pleased on account of the S'râddha made by the performers give pleasure to them, by warding off the devils; *tathâ*, 'similarly' by reason of the satisfaction of *Vasus* and the rest, being pleased themselves, the grandfathers i. e. the father and the rest of the men performing the *S'râddha*, confer on the performers of S'râddha long life and the like fruits. By the use of the word *cha* are added the fruits of the S'râddha mentioned in other Smṛtis.

Here ends the **Chapter** on *S'râddha* in the commentary upon **Yâjñavalkya**.

CHAPTER XI.

*Page 82. **The Rules relating to Gaṇapati.**

(Desirous of teaching the ceremony of S'ânti rites in the next chapter) The ceremonial rites which are the means of obtaining visible and invisible fruits have been described before, and will be mentioned later on also ; of these, the consummation of the form as the means of securing the results, can be possible by an absence of obstruction.

Therefore, for securing an absence of obstruction, the Author mentions the causative and the informative sources of obstruction

Yâjñavalkya, Verse 271.

Vinâyaka, for the purpose of bringing about obstacles in the performances, has been appointed at the headship of the *gaṇas* by Rudra and Brahmâ as well. (271).

Mitâksharâ :—Vinâyakaḥ karmavighnasiddhyartham, *Vinâyaka for the purpose of bringing about obstacles in the performances*, this verse – by knowing both sorts of causes, for guarding against the antecedence of obstacles, and also for the annihilation as well of those which have arisen, those who set about after examination begin work just as in the case of a disease, by a knowledge of both sorts of causes.

Vinâyaka, *i e. Vighnes'wara,* Lord of obstacles, in the ceremonies performed as means to accomplish worldly objects, **vighnasidhyarṭham,** *to bring about obstruclions*, to bring about destruction of the

means of securing the form and the fruits; **viniyojitâḥ,** *has been appointed,* has been set up, **Rudreṇa Brahmaṇâ,** *by Rudra and Brahmâ;* by force of the word **cha,** *and, by Viṣṇu* also; **Gaṇânâm,** *of the Gaṇas* like Pushpadanta and the rest, **âdhipatye,** *at the*
5 *headship,* and as the Lord also. (271).

Thus having mentioned the causative source of obstruction and with a view to point out its informative source, the Author proceeds

Yâjñavalkya, Verses 272, 273, 274 (a).

By him, one who is obsessed by him, of him know
10 the symptoms. In dreams he bathes in deep water, head-shaven persons also, sees; (272.)

wearing red garments, or mounts on carnivorous animals, or that he is in the company of the *antyajâs,* donkeys, or camels; (273)

15 that although (himself) walking, still he thinks he is being pursued by others. (274) (1).

Mitâksharâ :—Tena *i.e.* by *Vinâyaka,* **upasṛshṭaḥ,** *obsessed i.e.* possessed, **yastasya lakshaṇâni,** *he, of hi n the symptoms i.e.* the informative signs, **nibodhata** *know,* O sages. The allusion to the
20 sages again is with a view to the commencement of the chapter on *S'ânti.*

Svapne *i. e. in a dream,* in the condition of dreaming **Jalamatyarthamavagâhate,** *he bathes in deep water,* by the current is carried away (or sinks in it). He dreams of persons with shaven heads; **pas'yati,** *he sees* of **kâsháya wâsaso,** *red*
25 *garments,* red, blue or the like clothes and garments ; **krawyâdâ,** *carnivorous animals,* i. e. flesh eating birds such as vultures &c., and beasts also such as tigers &c. **adhirohati,** *mounts.* Similarly **antyajaiḥ** *by the low born* such as Chaṇḍâlas and the like; by **gardabhaiḥ,** by *donkeys,* **ushṭraiḥ,** *by camels* called *Kramelaka*[1],
30 is surrounded by such. **Vrajan**-*while walking,* or going **âtmânam paraih,** he finds *himself* followed *by others,* i. e. by enemies running

1. See Amara II 9-75, क्रमु पादृषिषेपे.

from behind as 'he considers himself followed' and overpowered, **manyate**, *thinks*. [272, 273, 274 (1).]

Having thus mentioned the visions in dreams, the Author mentions actual sights

Yâjñavalkya, Verses 274 (2), 275, 276. 5

Absent-minded, unsuccessful in undertakings, is depressed without cause. [274 (2).]

When obsessed by him, does not obtain the kingdom (althoguh) the son of a king; a maiden likewise, not a husband, a woman, not a child, or conception; (275). 10

The A'chârya's honour, a S'rotriya, nor a pupil, education likewise; the merchant does not get profit, and also the crop, an agriculturist. (276).

Mitâkṣharâ:—**Vimanâḥ**, *absent-minded*, with a distracted mind: **viphalârambhaḥ**, *unsuccessful in undertakings*, unsuccessful are the undertakings of whom, such a one, so called, never anywhere obtains the fruit; **sansīdatyanimittataḥ**, *is depressed without causes*, without anycause becomes low in spirits, **râjanandano**, *though a king's son*, though born in a royal family, and though possessed of learning, bravery, courage, and the like qualities &c., **râjyam na labhate**, *does not obtain kingdom*; **kumârī**, *a maiden*, although possessing beauty, auspicious marks, and good family, &c., does not obtain a desired **bhartáram**, *husband*. 15 20

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Anganâ, *a woman*, (when) pregnant, **apatyam**, *a child*; (when) menstruated, **garbham**, *conception*. Although possessing learning and a knowledge of its meaning **âchâryatwam**, *the Áchárya's honour*, a **S'rotriya**. Nor though endowed with humility and good conduct **s'iṣhyodhyayanam** wâ, *a pupil*, education either, **na labhate**, *does not get*; is connected everywhere. 25 30

Vanik, *the merchant*, living upon trade, though an expert therein, in the purchase and sale of corn &c., **lâbham**, *profit*; **kṛṣhīvalaḥ**, *the agriculturist*, tilling the soil, and, though labouring

therein with industry, nâpnoti, *does not obtain* the fruit of agriculture. Thus if one who earns his livelihood by a particular occupation finds his undertaking fruitless in it, then it should be understood that he is possessed by him. [274 (2), 275, 276.]

5

Viramitrodaya.

While describing the worship of Vinâyaka and the stars and the rest which is part of the procedure regarding *Mahâdânas* which are expected to be fruitful by way of abating difficulties, and as if pointing out the sources of the knowledge of obstructions to the remedies 10 under operation, and by reason of Vinâyaka being the origin of obstructions, the Author mentions the causes of Vinâyaka's non-propitiation which is the source of difficulty

Yâjñavalkya, Verses 271–276.

The production of the fruit in the form of obstructions, the 15 desired fruit of actions in the form of the worldly and the Vaidic rites, and in accomplishment of that, *Gaṇânâm*, 'of the gaṇas' viz., of Pushpadanta and the rest, at the head, *Purâ* 'in the former age,' by Brahmâ, by Rudra, and by the use of the word *cha*, by Vishṇu also—the tendency is always of giving to the beings the desired or undesired 20 fruits according to their actions—*Vinâyakaḥ*, 'Vinâyaka, i.e., the Heramba, *Viseshena*, 'particularly', *i.e.*, with special request, v z., of those who do not worship Vinâyaka and the other *grahas* to cause undesirable results and for his worshippers give the desired result, thus *Niyojitaḥ*, 'appointed', *i.e.*, ordered. *Tena*, 'by him', *i.e.*, by Vinâyaka, *aprītena*, 25 'when displeased', *upasṛshṭaḥ*, 'obsessed', *i.e.*, when one is possessed, of such a one, O sages, know the symptoms.

Lakshaṇânyewâha, the Author mentions the symptoms themselves thus: One obsessed by Vinayaka, *swapne*, 'in a dream', *i.e.*, when he is in a state of dreaming, sees that he is immersed in deep waters or *jale majjati*, 'sinks in the water,' is carried away by the stream. 30 (272). All visions in a dream should be understood as prepared by the mind. *Muṇḍitaśhirasaḥ*, 'with heads shaven', *kâshâya vâsasaḥ*, 'with red garments', *i.e.*, garments dyed red with barks of trees, etc., *kravyâdân*, 'carnivorous', *i.e.*, those who eat raw meat, such as the vultures, etc., and tigers, etc., *adhirohati*, 'mounts,' 35 i.e., rides. Along with the *Antyajâs*, i. e., chaṇḍalas, and donkeys and camels, in one place is staying, i. e. surrounded by them, is standing. (273).

After having mentioned the symptoms in the dreams, the Author mentions those which occur when awake. *Vrajan etc.*, although as a matter of fact going himself, he feels himself to be pursued by others i. e. followed after, and thus through illusion he considers that to be real. Some, however, describe this also as part of the dreams, and explain as *paraiḥ*, 'by others' i. e. enemies, *dhâvadbhiḥ*, 'followed in hot pursuit' and threatened, thus he considers. *Vimanâḥ*, 'with a perturbed mind' i. e. with a disturbed intellect, *Viphalârambhaḥ*, 'one whose undertaking is generally unsuccessful'. Without any reason whatsoever one who feels despondency in mind. By the use of the word *cha*, 'many others' such as being besmeared with oil and the like stated in their respective places, are included. (274).

Having thus stated the symptoms, the Author mentions the obstructions to the undertakings, and the results proceeding therefrom: *tenopasṛshṭo labhate ityâdi*, 'possessed by him one obtains etc.' This has been explained before. *Râjanandanaḥ*, 'one born in the Royal family' *i.e.*, 'the king's son', although deserving the acquisition of a kingdom, does not get a kingdom. The expression *na labhate* 'does not get' is connected everywhere upto the end of *adhyayana*. *Kumârī*, in the words maiden and woman in conception, and the *Upasṛshṭaḥ* connection should be taken by an inversion of the sex. The *śrotriya* has been described. The position of an *Âchârya* is the special capacity produced as a teacher of those after initiation. The rest is clear. The several *Chas* include, by addition, the occurrence of undesirable things in spite of attempts at avoiding the undesirable and of securing of desired objects wished for at the respective periods of desires. (271-276).

Thus having described the causative (*Kâraka*), and the informative (*Jñapaka*) causes, the Author mentions the rite for the abatement of the obstruction

Yâjñavalkya, Verse 277 (1).

Bathing should be made of him on an auspicious day according to rites—277 (a).

Mitâksharā:—**Tasya,** *of him* i.e. of one who is obsessed by Vinâyaka, or of that person who though not actually obsessed, is anxious to remove the apprehension to an approach of such obsession; **snapana,** *bathing* i. e. a wash, **kartavyam,** *should be made,* **puṇye,** *on an auspicious* on which the stars &c. are propitious to oneself, **anhi,** *on the day* i.e. during day time, and not at night time.

vidhipūrvakam, *according to rites,* according to all the details of the ceremony taught in the S'astra. 277 (1).

The author states the bath ceremony

Yâjñavalkya, Verses 277 (2)-278.

5 **With the paste of white mustard and with ghee also, besmeared.—277 (b).**

With all the herbs and with all sweet scents the head besmeared likewise; to him, seated on *Bhadràsana,* the holy Brâhmaṇas should be made to pronounce the
10 **auspicious Svasti.—278.**

Mitâksharâ :—Gaurasarshapakalkena, *with the paste of white mustard i. e.* with the paste of the mustard called Siddhârtha, **sâjyena,** *with ghee,* with ghee well-agitated and made into an emulsion, **utsâditasya,** *besmeared,* rubbed over the
15 body; **tathâ,** *likewise,* **sarvaushadhaiḥ,** *with all the herbs* viz., with the Priyangu, Nâgakesara &c., **sarvagandhaischa,** *with all sweet scents,* the sandal, aguru, musk &c. **viliptas'irasaḥ,** *with the head besmeared,* and hereafter to be described **bhadrâsanopavishṭasya,** *seated on Bhadrâsana,* **dwijâḥ,** *the twice born* Brāhmaṇas
20 who are 'holy,' endowed with the study of the Vedas and good manners, having handsome appearances, and over four in number should be made to pronounce the blessing with the request "May ye venerable Sirs, pronounce Svasti." Thus should they be requested. The meaning is that on such an occasion he should perform the *Puṇyâha* formula
25 according to the method given in one's *Gṛhya.* (277-278.)

Yâjñavalkya, Verses 279-80.

From the stable of horses, from the place of elephants, from an anthill, from a confluence (of rivers), and from a pond, earth as well as Rochanâ the perfumes, and guggula
30 **also, one should throw into waters, (279).**

which have been brought in four vessels of the same colour from a pond. On the hide of a red bull the Bhadrâsana should be placed thereafter. (280).

Mitâkṣharâ :—Moreover, the earth brought from the stable of horses, the stables of elephants, the anthill, the confluence of rivers, and from a pond which does not dry up, thus earth of five kinds together with the drug *Gorochanâ* and the **gandhân**, *perfumes*, such as the sandal paste, saffron, musk &c., and **guggula** also, resin, incense, one should throw into those waters; **yâ**, *those*, waters which **áhṛtâḥ**, *were brought*, **ekavarṇaischaturbhiḥ**, *in four jars of one colour*, white, which are without scars, are clean and free from blackness, **rḥadât**, *from a pond*, which is inexhaustible, **sangamâdvâ**, *or from the confluence* of rivers.

And thereafter, **anaduhe charmaṇi rakte**, *on a bull's hide of red i. e.*, of red colour, with the hair towards the North and the head towards the East, **bhadram**, *charming to the mind*, **âsanam**, *seat*, made of *s'riparṇi* wood and leaves, **sthâpyam**, *should be placed.*

Then the above-mentioned waters in which had been mixed aforementioned earths and perfumes and which are contained in four pitchers adorned with the leaves of mangoes and other trees, the pitchers being surrounded with various garlands of flowers and smeared with sandal paste and adorned with new untorn cloth, the four pitchers should be placed in the four quarters, such as the East &c., on a platform pure and plastered, on which is painted the figure of *Svastika* with five colours and on which is placed the hide of a red bull with its hair bristling up to the North and its neck pointing to the East, and on it should be spread another seat covered with white cloth. Thus this is called the Bhadrâsana, or the auspicious seat. On this seat being seated the Brâhmaṇas should be made to pronounce swasti. (279–280).

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Yâjñavalkya, Verse 281.

Having thousand eyes and hundred streams, and made pure by sages, with that (water) I sprinkle thee; may these sacred waters sanctify thee. (281)

Mitâkṣharâ:—Moreover, after the Svastivâchana is done, and after the ladies whose sons and husbands are alive, possessing handsome beauty and good qualities, dressed in good clothes and

taking up the pitcher placed in the eastern quarter, and over which the auspices have been administered, with this mantra should sprinkle *guru*. **Sahasrâksham,** *having thousand eyes* i. e. having manifold power; **satadhâram,** *with hundred streams* i. e.
5 having many currents; **rshibhih,** *by sages,* like Manu and the rest that water which **pāvanam krtam,** *has been made sacred,* or sanctified and whose sanctity is produced by sages, **tena,** *by that* water, **twām,** *thee,* who art **vināyakopasrshtam,** *obsessed by Vinâyaka* with the object of removing the evil influence of Vinâyaka **abhi-**
10 **s'hinchāmi,** I *sprinkle* and with **pâvamânis** also. May these waters **punântu** etc. *purify thee.* (281.)

Then afterwards taking hold of the second pitcher placed on the southern quarter, with this mantra he should sprinkle him

Yâjñavalkya, Verse 282.

15 **Auspicious may the King Vâruna be to thee, and auspicious may be Sūrya and Brhaspati, auspicious be also Indra and Vâyu, and may the Seven Rshis give thee auspiciousness.** (282.)

Mitâkshara:—Bhagam i. e. *auspiciousness,* **te,** *to thee.*
20 may the King **Varuna, bhagam Sūryo,** *may the Sun* give thee prosperity, **bhagam Brhaspatih** (give thee) prosperity, **bhagam Indra,** also (give thee) prosperity, and **Vayu,** (give thee) prosperity; **bhagam saptarshayscha** *the seven sages* give thee prosperity.

Then taking hold of the third pitcher, with the following Mantra he should sprinkle

Yâjñavalkya, Verse 283

Whatever ill luck may be in thy hair, whatever
30 **in the parting of thy hair, and whatever in the crown of thy head, or in thy forehead, or in thy two ears and eyes, may these waters destroy them always.** (283.)

Mitâkshara:—Te, *of thine,* **kes'eshu daurbhâgyam,** *in the hair ill luck* or want of prosperity, **sīmānte mūrdhāni cha,**

lalâte karṇayorakṣhnos'cha, *or in the parting line of thy hair, or in the crown of thy head, or in the two ears, or in the two eyes,* may all that *these* divine waters destroy or abate **sarvadâ,** *always,* (283.)

After that, taking, hold of the fourth pitcher of water, he should sprinkle with all the above three mantras, because of the mantra text "with all the mantras, the fourth." 5

Viramitrodaya.

Now the Author mentions the propitiatory ceremony for the abatement, of obstructions, by the whole chapter. There, first he mentions the bath of one possessed by Vinâyaka 10

Yâjñavalkya, Verses 277-283.

Tasya, 'of him', *i.e.,* of the one possessed by Vinâyaka, *puṇye,* 'on an auspicious', *i.e.,* when the moon and the constellations are favourable *anhi,* 'day', *vidhipûrvakam,* 'according to rites', *i.e.,* preceded by the ritual prescribed in S'astra, *snapanam kartavyam,* 'the bath should 15 be performed'.

The Author mentions the ceremonial itself. *Sâjyena,* 'with ghee', *i.e.,* profusely besmeared with ghee, and with the paste of white mustard powder rubbed over; "*Suramansi, vachâpuṣta śaileyam,* benzoin, *rajanidwayam,* 'two kinds of turmeric and lac', *S'âli,* 20 'garment', *champak musta,* these are known as *sarwaushadhiḥ*" ; or "paddy, corn, green beans, wheat, mustard, sesamum, barley, these seven vegetables *auṣhadhayaḥ,* 'when worn annihilate difficulties. Thus technically characterised are *sarvauṣhadhis.*" "Two parts of musk, four of saffron, sixteen of sandal, and one of camphor, all 25 these four mixed together, is known as sarvagandha". *Samasta suravallabhaḥ,* 'loved by all the Gods', thus technically characterised, *sarvagandha,* with that his head besmeared. According to **Kalpataru,** "*Kunkuma,* saffron, *aguru*', camphor, the *Jâti* fruit is sarvagandha". *Bhadrâsanam,* 'the auspicious seat', viz., the seat upon a raised plat- 30 form well besmeared and a *swastika* of five colours made over it, placed on a hide spread as will be described hereafter and covered by a cloth produced in Kashmir, *tatra,* 'there' seated three Brâhmṇas *śubhâḥ* 'of auspicious form,' and endowed with Vedic scholarship and good conduct should be made to pronounce the benediction with the request. "May 35 you pronounce the benediction". The substance in short is that one should perform the *Puṇyâhawâchana* according to the prescribed rites in

the *Gṛihya* through the Guru. According to the **Mitâkṣharâ** four should pronounce the '*Swasti*'. (278).

There the Author mentions by two verses the ceremony to be performed before seating on the *Bhadrâsana* commencing with 5 '*Aśwasthâna*, etc.' From the horses' stables and the like other places; clods of earth brought over from such five places, the five varieties of *rochanâs*, sandal, *aguru*, and other kinds of perfumes, guggula, and waters brought in four pitchers of one colour and of one kind, one should pour on the place of the Kalaśa. *Hradaḥ*, 'the undrainable lake' a 10 particular kind of water reservoir. By the use of the word *cha*, 'and' are included in addition the directions given in other Smṛtis, viz., 'the jars of this kind surrounded by the mango and other leaves and encircled at their necks with various garlands besmeared with sandal, covered with new cloth, one should establish in the four quarters such as the 15 East and the rest'. Then, on the place mentioned before, the red hide of a bull with its neck towards the East and the hair towards the North, so placed, spread on that, *Bhadram*, 'auspicious', *i.e.* charming to the mind, *âsanam*, 'a seat' prepared with the *S'rīparṇi* leaves, should be established. It is on this Bhadrâsana, when seated that the benedictory 20 pronouncements should be caused to be made. *Tathâ*, 'and', with the benedictory auspices performed by women with husbands and sons living, and seated on the *Bhadrâsana*, the Guru should bathe him, with the four jars placed in the East and other directions with the mantras contained in the three verses beginning '*Sahasrâkṣha*', etc., (*i.e.*, 25 verses Nos. 281-283), respectively repeating one mantra for each pot. With these preliminary performances, the investment of the Guru should follow. Thus only can the mantras *Abhiṣhinchâmi*, etc., 'I sprinkle (over you), etc.', be reconciled. Some, however say, relying upon other *Smṛtis* that of the three mantras, each consisting of one verse, the bathing with 30 each of the three pitchers (*Kalashâh*) and by the repetition of the three together with the fourth pot prescribe the bath, citing the text; "With all the mantras the fourth".

Mantrârthâstu, 'the meaning of the mantras', however, *Sahasrâkṣham*, 'With thousand eyes', *i.e.*, with a thousandfold power, 35 *S'atadhâram*, 'with hundred streams', *i.e.*, with numerous water courses, such water which was consecrated by *ṛṣhis*, *i.e.*, by sages like Manu and others and created. That water I sprinkle over you, who are possessed by Vinâyaka for the abatement of his attack. *Pâvamânyascha etaḥ âpaḥ*, these purifying waters, moreover, may purify you. (281).

40 May King Varuṇa give you good fortune, also Sûrya and Bṛhaspati may bestow good luck, Indra and Vāyu may give you fortune,

and may the seven Ṛshis give good fortune; *Daduḥ*, is the same as *dadyuḥ* 'may give.' (282).

In the hair, in the parting line of the hair, in the forehead, on the head, in the ears, and in the eyes, whatever *daurbhâgya*, 'ill luck', may be about you, that may the water divinities always *ghnantu*, 'destroy', i.e., abate. (283). 5

Yâjñavalkya, Verse 284.

In regard to him thus bathed, holding in his left hand the Kus'as, mustard oil through a ladle made of the Udumbara wood he should pour on his head. (284). 10

Mitâkṣarâ :—In the afore-mentioned manner on the head of the person who had been thus bathed, covered with the kus'as held in his left hand, mustard oil with a ladle made of the Udumbara trees, with the mantras hereafter to be stated, the Âchārya should pour as oblations. (284). 15

Yâjñavalkya, Verse 285.

To Mita, Sammita, S'âla, Kaṭankaṭa. Kuṣhmâṇḍa, and Râjaputra, at the end of each, with the word Svâhâ added. (285).

Mitâksharâ:—With **Mita, Sammita**, &c., which are the names of Vinäyaka, with the word Svâhâ at the end and with the Praṇava in the beginning he should 'perform the Homa', *Juhuyāt*, thus is the connection with the preceding verse. By the addition of the word Svâhâ, the terms Mita &c., should be in the dative (case). Thus, "Om Mitâya svāhā, Om Sammitāya svāhà, Om S'alāya svàhā, Om Kaṭankaṭâya svâhâ, Om Kuṣhmâṇḍâya sváhà, Om Râjaputrâya svâhâ". these six mantras arise. (285.) 20 25

Viramitrodaya.

The Author mentions the performance after the bath

Yâjñavalkya, Verses 284-285.

Of one, on whom a bath had been administered, who had been possessed by Vinâyaka, on the forehead by the left hand having held blades of the *kuśa* grass and placed them as intervening, with the mustard oil, with the six names of Vinâyaka viz., Mita, Sammita, S'âla, Kaṭânkaṭa, 30

Kushmâṇḍa and Râjaputra, with these six names, accompanied with the word *swâhâ*, and by the use of the word *cha*, commencing with the *Om*, and ending in the dative case, in this manner he should offer oblations in accordance with the rites prescribed in the Śâstra. The word
5 *eva* 'only' is followed by the word *iti* 'thus.' Thereby a distinction is stated that these should be in these names only and not by the name Vinâyaka. By the use of the word *cha* 'and', in the preceding verse is added by inclusion the *sthâlipâka* sacrifice on the *Laukika* Fire with the food prepared on it mentioned by other *smṛtis*, to be performed
10 after the oil oblations on the head. In the expression '*mitascha*' by the word *cha* is indicated the character of a *mantra* in each of the six names. (284, 285).

Yâjñavalkya, Verse 286.

With the names and with the Bali mantras accompani-
15 **ed with Namaskâra, he should offer at a cross way, in a winnowing basket, having spread Kus'as on all sides. (286).**

Mitâksharâ :—Thereafter, the obsessed, in the Laukika Fire, having cooked according to the rule of Sthâlipâka
* Page 85 the Charu, with the very same six mantras,
20 in the same fire having offered oblations with whatever remains of that Charu, with the Bali mantras to Indra, Agni, Yama, Nirṛti, Varuṇa, Vâyu, Soma, Indra, Brahmâ and Ananta as the last with their names being in the dative case and with the word Namaḥ added, he should offer Bali to them.

25 Then what should be next done ? So the Author proceeds

Yâjñavalkya, Verses 287-290.

he should invoke" **Husked and unhusked rice as well as cooked rice mixed with sesamum paste, fish, raw and cooked fish, so also meat of a similar type. (287.)**

30 **Flower of various colours, perfumes and liquor of three kinds; also radish, Pūrikâs, Apūpa and so also *Underaka* garlands. (288.)**

Rice mixed with curds, pâyasa (milked rice), *Gudâpishtam*, together with *modakas*, having brought together all these. and having then placed his head on the ground, (289).

he should then humbly offer obeisance to *Ambikâ*, the mother of Vinâyaka. 290 (1) 5

Mitâksharā :—Afterwards, he should place the things mentioned above, such as the husked and unhusked rice &c., and all the consumable articles having placed in front of Vinâyaka, and by reason of contiguity, of his mother also, and with his head having 10 bowed on the ground with the following Gâyatri mantras:

To Vinâyaka he should address this mantra respectively: " Tat Purushâya Vidmahe Vakratundâya dhimahi, tauno-danti prachodayât", "We know that Spirit, and meditate on him; having a crooked neck, may that tusked one illumine our intellect. " with this mantra, to 15 Vinâyaka.

" Subhagâyai vidmahe kàmamâlinyai dhimahi, tanno Gaurī prachodayât:" "We know the most prosperous, we meditate on the lady adorned with the garland of desire, may that Gouri command our intelligence. " and with this mantra to Ambikâ also, he should make 20 a bow to her. Thereafter having placed the remaining offerings in a winnowing basket on which kus'a grass has been spread, he should place it at the junction of the four roads with the following mantras: "This bali may the Devas accept viz., the Adityás, and also the Vasus: Maruts, and the two As'vinas, Rudras, Suparṇas, Pannagas, Grahas, 25 Asuras, Yâtudhànas, Pis'achas, Uragas, Mâtaras, Sákinīs, Yakshas, Vetàlas, Yoginis, Pûtanas, Sivas, Jṛmbhakas, Siddhas, Gandharvas, the Mayas and Vidyâdharas of men, the guardians of the quarters, the guardians of the worlds also. All the Vighna-Vinâyakas. May all the peace-makers of the worlds, may Brahmâ and the great Ṛshis be not 30 obstructive to me; may they not be evilly inclined towards me; may they not be destructive to me, may they be quiet and satisfied also; may all the spirits and the dead bring happiness."

With these mantras.

Kṛtâ-kṛtâḥ, *husked* and *unhusked*, *i.e*, which have been pounded, once; **tandulâḥ**, *rice*; **palalam**, means sesamum paste, mixed with that *the cooked rice*, **palalodana**; **matsyâḥ**, *fish*, raw and cooked; so also **mânsam**, *meat*, **etâvadeva cha**, *raw and*
5 *cooked also*, **pushpam chitram**, *variegated flower*, *i.e.*, of red, yellow and various other colours, sandal paste and other sweet-scented things; **surā**, *liquor* of three kinds, viz., *Gauḍi*, made from *gooda* or raw sugar, *Mâdhvi*, made from honey, and *Paishṭi*, distilled from grain flour; **mûlaka**, a particular kind of edible of the form of the
10 root called radish or *mulaka*. **Purikas**, are well-known. **Apupas**, wheat preparation boiled in ghee or oil. **Underaka srajaḥ**, *the underaka garlands*; *underakas*, are made of flour; a garland of these; **dadhyannam**, *rice mixed with curd*; **pâyasam**, *milk-pudding*; **guda-pishṭam**, rice flour or other flour mixed and
15 prepared with raw sugar; **modakas**, the sweet balls called *laddus*.

After this he should offer respectful obeisance to Vinâyaka and his mother Ambika with the mantra to be mentioned hereafter. (285-289).

After doing what ? so the Author says

20 **Yâjñavalkya, Verse 290 (2).**

Filled with durvâ, sesamum, and flowers, after having given the *arghya*, he should give anjalī filled with the same. 290 (2).

Mitâkshara :—He, with water and flowers after having
25 given *arghya*, and after giving a handful (*Anjali*) consisting of durva-grass, mustard, and flowers, he should respectfully offer obeisance ; this is the connection with the preceding line. 290 (2).

The Author mentions the upasthâna[1] mantra

Yâjñavalkya, Verses 291-292.

30 **Grant me beauty, grant me success, grant me oh prosperous Lady ! good luck ; Grant me sons, grant me wealth, and grant me all desired objects. (291).**

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1. उपस्थान—उप—near, स्थान-standing; standing near in a posture for offering prayers and offering them.

Yâjñavalkya, Verse 292.

Then dressed in white raiments, and garlanded with white flowers, and besmeared with paste, one should feed Brâḥmaṇas, and present a pair of garments to the Guru also. (292). 5

Mitâkṣharâ :—In the prayer to Vināyaka the substituted word should be *Bhagavan*, Oh Lord.

* Page 86.

Tato, *then*, after the abhisheka bath is over, the **Yajamâna** the performer, dressed in white raiments, wearing white garlands, and being annointed with white paste, *should feed the* 10 *Brāḥmaṇas*, (who officiated in the ceremony). Let him also give according to his power a **vastrayugmam**, *pair of cloth*, to his Guru. By the word **api**, *also*, is indicated that according to his means he should give *Dakṣhiṇā* to the officiating Brâḥmaṇas also in honour of Vinâyaka. 15

There this is Procedure :—With the help of four Brāḥmaṇas the Guru possessing the above-mentioned qualities, and knowing the mantras, after preparing the Bhadrâsana, after going near it, and after placing with proper rites Vināyaka and his mother Ambikā, and worshipping them with scents and flowers &c., with the two 20 mantras given above; and having cooked a mess of charu, and having pronounced punyāha on the Yajamâna seated on the Bhadrâsana, they should sprinkle him with the waters of the four jars. After this a homa of mustard oil should be performed on the head of the Yajamâna and the charu oblation shoud be offered; after 35 that the bali offering should be given in the abhiṣheka Hall on all the four sides to the Lokapâlas, Indra, Agni and the rest. The Yajamâna, however, after the bath should dress himself in white raiments and in the company of his Guru should offer upahâras to Vinâyaka and Ambikâ, and stooping down with his head on the 30 ground, and giving arghya with flower and water and anjali with durvâ, mustard, and flower should humbly offer his obiesance to Vinâyaka and Ambikâ. Then the Guru putting the remainder of the eatables in a winnowing basket, and having bowed down his head on the ground to the deities, should carry the basket to the 35

cross-roads, and leave it there. After this the Yajamâna should present the Guru with a pair of cloth, and the dakṣhiṇâ and a meal also to the Brâhmaṇas.

Here ends the ritual of the bathing of Vinâyaka,

5 **Viramitrodaya**

Thereafter,

Yâjñavalkya, Verses 286–291.

Then one should give in the names of Indra, Agni, Yama, Nirṛti, Varuṇa, Vâyu, Soma, Îśâna, Brahmâ and Ananta, bali offerings 10 with the recitation of the Bali mantras ending with the expression *Namaḥ*, and by the word *cha*, beginning with *Omkar* should offer with dative ending[1].

The residue from the oblations should be offered to Indra and others as a Bali offering in the form of Sthâlipâka. This follows from 15 the above. Then all the things enumerated, such as the husked and the unhusked rice etc., all these taking near the Vinâyakâs and their mother, and having offered to them with head bowed to the ground, and in the winnowing basket having spread the Kuśa grass and of course having also spread the residue of the *Upâhâra* articles, he should abandon 20 it at the cross-roads; thus is the connection. The meaning is that it should be offered as placed in the basket. For the obeisance to the Vinayâka the Mantra should be *Tatpurushâya vidmahe* etc., 'We know that great being and contemplate in our mind the Vakratuṇḍa; may the tusked one inspire us." For the bow to Ambikâ however, the 25 mantra is: "We know Subhagâ and contemplate in mind the deity who dims desires; may that Gauri inspire us".

For throwing at :the cross-roads the mantras, however, are: "May this Bali offering, the Gods, the A'dityas, and similiarly the Vasavas accept; similarly the Maruts, the twin Gods As'wins, 30 the golden plumaged divine birds, and also the grahas; the Asuras, Yâtudhânâs, the ghosts, the reptiles, and the mothers; the S'âkinis, Yakshâs, and Vetalas, Yoginis, Putanas and the S'ivas; Jṛasmbhakàs, Siddhâs; Gandharvâs, and of men the Nâgâs and Vidyâdharâs; the guardians of the quarters, the guardians of the worlds, and the Vighna-

1. So that the form would be ॐ इन्द्राय स्वाहा नमः and so on,

Vinâyakas ; as also the Brahmâ and other great Rshis who spread peace over the worlds; may not any obstruction be in my way, nor any evil influence ; may all these be gentle, satisfied, and auspicious, as also the spirits, and the dead". (286).

Krtâkrtah, 'husked and unhusked' once pounded rice; *palalam*, 'sesamum paste cooked rice' mixed with it, is *palalodana*; cooked as well as raw fish, *matsyâh*, meat of similar kind. (287).

Chitram, of various i. e. red, yellow and various other colours 'flowers' *pushpam*; *sugandham*, 'perfume' such as sandal and the like ; *surâ*, 'liquor' of three kinds, viz. *Gaudi*, made from raw sugar, *Mâdhvi*, from honey, and *Paishti*, from flour ; *mûlakam*, 'root' ; *purikâpuascha* well-known; *Underaka srajah*, 'underaka garlands.' Underi is a flour preparation, the garlands of that. *Dadhyannam*, 'curds rice', rice mixed with curds; *pâyasam*, 'milk-pudding' a highly delicious food; *gudapishtam*, 'raw sugar and flour mixed', flour of rice or other corn; *modakas*, 'sweet balls'; with all these. The words *cha* and other adverbial words are indicative of these being mutually required together. Then, after depositing the winnowing basket with fragrant flowers and water, and after having offered the arghya, and with folded hands having offered durva-grass, with mustard and flowers i. e. to the mother of Vinâyaka to whom the prayer is to be given ; the prayer should be offered to her with the mantra *Rupam dehi* etc. 'may you give me good form' etc., One should offer obeisance to Ambikâ, the mother of Vinâyaka. Hereafter giving the arghya to Vinâyaka and the anjali as before, he should also make humble obesiance to Vinâyaka in the Mantra however, *Bhagawan*, 'Oh Lord,' in the masculine[2] gender, should be substituted, thus say the traditional scholars. Here, the offering of the *upahâra* etc. all this is to be done by the Yajamâna as is apparent from the mantra about the upahára. (286–291).

Viramitrodaya, Yâjñavalkya, Verse 292.

Thereafter, the performer dressed in a white cloth and decked with white flower garlands should offer meals to the Brâhmanâs ahd a pair of clothes to the Guru also. By the word *api*, 'also', is added the *Dakshinâ* as part of the ritual. Some say that the cloth itself is the *dakshina*, and that the word *api* suggests the addition of meals. (292).

2. For the feminine of mother.

Of this very Vinâyaka bath, by way of supplement to the abovementioned description and with a view to show another fruit the Author proceeds

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Yâjñavalkya, Verse 293.

5 **Thus having worshipped Vinâyaka and the Grahas also, according to rules, one obtains the fruit of all actions, and also gets the highest fortune. (293).**

Mitäkṣharâ :—Evam, *thus,* according to the above-mentioned method, **Vinäyakam sampujya,** *having worshipped* 10 **Vináyaka, karmaṇâm phalam âpnoti,** one *obtains the fruit of all acts.* This is the summary of what has been said above.

The Author mentions another result, **s'riyam cha,** *fortune also,* **âpnoti,** he *obtains,* highest fortune; the meaning is, that a person desirous of good fortune should worship Vinâyaka according to the 15 method above laid down.

The one who desires to perform S'ânti for removing the malefic influences of planets like Âdityas &c., or who desires to obtain prosperity &c., and for which purpose the ceremony of the worship of planets will be described in the next chapter, the Author 20 hints at the planet worship.

Grahâṇs'chaiva vidhânataḥ, *the Grahas also according to rules, i. e.* a person worshipping the planets such as the Sun &c., according to the rules to be mentioned hereafter, obtains success in all undertakings, and also gets good fortune. (293).

25 **Viramitrodaya.**

Of the S'anti described before, the Author mentions the fruit

Yâjñavalkya, Verse 293.

Evam, 'thus' i. e. in the manner stated, *Vinâyakam sampujya,* 'having worshipped Vinâyaka'; *karmaṇâm phalam,* 'the fruit of the 30 performances' in the form of the pacification of the obstruction; *âpnoti,* 'he obtains'; not only that this performance is a pacificatory one, *śantikaḥ,* but it is also *paushṭika,* conducive of prosperity. So the Author says *S'riyam cheti,* 'good luck also'. *Anuttamâm S'riyam,* than

which a better one does not exist, is the best, and the best good luck is *uttamâm śriyam*; *dhanâdi sampattim âpnoti*, 'and he obtains profuse wealth etc.' By the use of the word *cha* are included the other fruits from the Graha-yajña to be mentioned hereafter.

After the fruit of the performance is secured, the Author mentions the fruit of the worship of the Grahâs to be treated hereafter. *Grahanścheti*, 'the Grahâs also'. One worshipping the Grahas in accordance with the ceremonials to be detailed hereafter, secures the result of the performances. The form *pujya* is a poetic license. The use of the word *cha* suggests the addition of the feeding of the Brâhmaṇas and the other final acts in the worship of the Grahâs. Here the use of the word *Eva* is assertive. Thus—'he certainly obtains'—is the connection. (293).

The Author now mentions the nitya kāmya accessory fruits

Yâjñavalkya, Verse 294.

He who always performs the Pujâ to the A'ditya and makes the tilaka of the Swâmi and of the Mahâ Gaṇapati, obtains success. (294).

Mitâkshârá :—**A'dityasya**, with the divine power, **sadâ**, *always*, daily, the adorable Âditya with red sandal paste, saffron and red flowers, **pujam kurvan**, one who *performs the worship*, of Skanda, and to the Mahá-Ganapati always offers worship, obtains **siddhim**, *success*, absolute emancipation through the avenue of the knowledge of the Supreme Self. This is a *nitaya* perpetual result.

So also, by making a *tilaka*[1] of gold &c., or of silver &c., of Âditya, Skanda, and Gaṇapati, or of any one of them, one obtains success, or the wished for result, as also one who makes the two eyes; this is the Kâmya or transitory reward.

Here ends the chapter on the worship of Gaṇapati.

Viramitrodaya.

On the occasion of the Vinâyaka Śanti, the Author mentions acts conducive to the fruits resulting therefrom

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1. The word 'tilaka' means a full size image. One who cannot make a full sized image in gold or silver, he may make merely the eyes of these deities and he will get the same reward.

Yâjñyavalkya, Verse 294.

Sadâ 'always' *i. e.* everyday, of the Sun as also of Gaṇapati, *pûjâm* 'worship'; *Swâminaḥ, i. e.* of the Kârtikaswami with the Gorochanâ and other auspicious stuffs, the tilaka, and by the word
5 *tathâ*, 'also', one offering the worship obtains the fruition *i. e.* the resulting fruit of the performances begun or in contemplation. The prefix *mahat*, 'great', is, as in the expression Mahâbhârata, indicative of praise, or as in the expression Mahendra; as Mahâgaṇapati is praised by other Devatas also. By the word *cha* is indicated worship and the
10 other results mentioned in the various Purâṇâs. The word Eva is a conjunctive adverb of action showing the necessary resulting fruit. In the Mitâksharâ, however, the word Siddhi has been explained as Moksha. The worship with the golden ṭila*ka* is connected with Âditya and all others. By the context of tilaka, its offer also is introduced. (294).

15

CHAPTER XII.

On the Propititation of the Planets.

" By worshipping the Grahas also according to the rules, one obtains the fruit of performences as well as he gets great good fortune." by this text,[1] it has been stated that by the worship of the
20 planets, by reason of the removal of obstructions from performances, results are accomplished. The Author now mentions other results

Yâjñavalkya, Verses 295.

One desirous of S'rī, or S'anti, should perform Graha Yajña. So also one desirous of rain, long life, and health ;
25 **similarly also one resorting to sorcery. (295.)**

Mitâksharâ :—Srīkāmaḥ, *one desirous of good fortune,* this is merely a repetition of what has already been said.[1] **S'anti-kâmaḥ**, *desirous of S'ânti, i.e.*, desirous of abating calamities. Showers for the growth of crops, etc., is **Vṛshṭiḥ**, *rain*. **Âyuh**, *life*,
30 by conquering untimely death, living for a long time. **Pushṭiḥ**, possessing a faultless body. One who desires these is **Yṛshṭyâyuḥ-pushṭikâmah**, desirous of rain, life and health. These, *i.e.*, those who desire good fortune, etc., should perform **Graha yajna**, *i.e.*, do the worship of the planets. **Tathâ abhicharannapi**, *similarly also one*

1. See Verse 293 above.

resorting to sorcery—by invisible means causing injury to others is *sorcery*—one desirous of that, *also* may perform Graha-yajña. (295).

Viramitrodaya

"Grahas also according to the rules[1]", so it has been stated before. There, while demonstrating the rituals, the Author mentions the additional fruit resulting from the completion of performances stated before

Yâjñyavalkya, Verse 295.

S'rîh, 'prosperity', has been explained; *śântih*, 'quiet' by means of religious observances, the avoiding of worldly evils; *vṛshṭih*, 'rain', shower; *âyuh* 'life', by overcoming untimely death, living for a long time; *pushṭih*, 'accession', acquisition of what was not possessed before and also the preservation of what is acquired; a person having desires other than these, and *abhicharan*, 'resorting to sorcery', by invisible means wishing for the affliction of others, *graha yajñam* 'the sacrifice to the *grahas*', *i. e.*, a sacrifical performance with the grahas as the objective, *samyak*, 'well'. *i. e.*, in pursuance of rites prescribed by the Śastras, '*âcharet*', 'should conduct' *i. e.* should perform.

By the use of the word *wâ*, 'or', has been stated what already is established under the maxim of *yâgasiddhi* viz. 'in one performance, one fruit only'. By the use of the word *api* 'even', is the addition of absence of disease. By the clause, *tathaiva*, 'and similarly also' it has been pointed out, that even of one wishing to resort to sorcery, the details of procedure are the same, as in the case of one desiring *śrî*, and not that like the *abhichâra* sacrifice, there is any particular rule. (295).

The Author now mentions planets

Yâjñavalkya, Verse 296.

Sûrya, the Sun, _Soma_, the Moon, _Mahîputra_, Mars, _Somaputra_, Mercury, _Bṛhaspati_, Jupiter, _S'ukra_, Venus, _S'anâis'chara_, Saturn, _Râhu_, the ascending node, and _Ketu_, the descending node; these are remembered as the Grahas. (296)

Mitâkṣharâ—These Surya and the rest are the nine Grahas or planets. (296).

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1. **Verse 293.**

21

Viramitrodaya.

The Author mentions the grahas.

Yâjñavalkya, Verse 296.

Smṛtâḥ, 'have been declared', *i. e.* stated in the Smṛti; by the
5 use of the word *cha*, 'also', in the *śruti* also have been stated. By the use of the word *eva*, the Author excludes others from being regarded as *grahas*. Of these, although exhibited by the word 'son of the earth' and the like, the divine character is to be understood from the *mahâdâna* and other rules stated. The singular number in *Ketuḥ* is by regard
10 to the collected group, as *Ketus* are many. (296).

It has been mentioned that the planets should be worshipped. By doing what? so the Author says

Yájñavalkya, Verses 297, 298, 299.

Of copper, crystal, red sandal wood, gold for two,
15 silver, iron, lead, and bell-metal should the images of the planets be made respectively. (297).

Or in their own colours they may be inscribed on a piece of cloth, or by sandal paste in different discs; according to their respective colours, should be offered
20 raiments and flowers also; (298).

Perfume and balis also, incense should also be offered as well as Guggula; and should be offered boiled rice (charu) with their respective mantras to every deity. (299).

Mitâksharà:—Of the Sun &c., the images should be made
25 respectively of copper &c. In the absence of that, their images should be drawn on cloths of their respective colour, or even on the ground within discs, with sweet scents like red sandal paste &c. according to their respective colours and painted. This is the construction.

The particulars such as two arms &c, may be learnt from the
30 **Matsya Purâna.**[1]

Thus, the image of the Sun should always be made as seated on a lotus, having a lotus in his hand, and having the colour of the pollen of lotus and seated in a chariot drawn by

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1. See *Vol. 54,* Ânandāshrama Series Chapters 93 and 94 pages 163-170.
The verse No 2 is identical with Verse no. 295 of Yâjñavalkya.

seven horses, and having two arms, such should always be **Ravi**, the sun."

"His colour should be, white in colour dressed in white raiments having ten horses and white ornaments, with a mace in his hand, having two arms, should be made **S'as'i**, the **Moon**, the bestower of boons." 5

"Adorned with garlands of red flowers, and wearing red raiments, holding a javelin, triad, mace in his hand, having four arms and driven by rams shall be the son of the Earth, the bestower of boons." 10

"Adorned with yellow flower garlands, and dressed in yellow raiments and his colour like that of Karṇikâra, holding a sword, a shield of hide, a mace and seated on a lion is **Budha**, Mercury, the bestower of boons." 15

* Page 88.

"The **Two Gurus** of the Devas and Daityas—Jupiter and Venus—should be similarly made of yellow and white colour respectively, and having four arms holding a staff, should be made as conferring boons, holding a rosary of beads and a Kamaṇḍalu (water pot)." 20

"The son of the Sun, **Saturn** should always be made of the colour and lustre of an emerald, having a vulture for his conveyance, and having a lance, a bow and an arrow always should be made the son of the Sun – Saturn, prepared to bestow a boon."

"Having a terrible mouth, armed with a sword, a leather shield, spear armed, of blue colour and seated in a lion seat, prepared for a boon. Thus is **Rāhu** praised here". 25

"Of smoky colour, for his conveyance all having two hands, holding a mace, with distorted faces, always ready to bestow a boon, seated on a vulture seat, thus should be made the **Ketus**." 30

"All the planets should be made with a crown on their head calculated to bring benefit to the people and all the images should be 108 times size of one's own thumb finger,"

The places of these images also are stated in the same work[1]. Thus " (1) In the centre the Sun should be located; (2) The scarlet i.e. the Mars in the South; (3) the Jupiter in the North; (4) the Mercury in the North-East; (5) the Venus in the East, (6) the Moon
5 in the South-East, (7) the Saturn, in the West, (8) the Râhu in the South-West, and (9) the Ketu in North-West. All the planets should be drawn with white rice. "

The Author now mentions the method of the worship of the nine planets :—

10 " **Yathâvarṇam**, *in respective colours,* viz. of the particular graha, whichever colour may be of that colour the garments, perfumes, and flowers should be offered, **balayaścha**, *the balis* also, **dhûpascha**, and *the incense* to all *guggula* should be given.

Charavaḥ pratidaivatam *Charus should be offered to*
15 *every deity obtains* prepared after having established the sacred fire and performed the anvâdhâna ceremony etc, and then should be performed the Homa. According to the rule one should offer four handful each with the mantra '*Amushmai twâ jushṭam nirvpàmi.*' 'To you who are pleased I offer this' &c.,

20 After that, in the well-lighted blazing fire one should perform all the rites beginning with the oblation of the *Idhma* bundle into the fire, and ending with the Âghâra homa ; that after offering *samidh,* oblations in honour of the Sun and the rest, into the fire reciting the proper Vedic mantra for each planet as will be stated hereafter, and
25 then he should offer the Charu oblations. (297, 298, 299).

Viramitrodaya

As the worship of the *grahas* can be accomplished through images, the Author mentions the materials for these

Yâjñavalkya, Verse 297

30 Here the ablative has the sense of Instrumental case. The shape of the graha images, however, may be noted from other *Smṛtis* ; out of fear of prolixity, these have not been written here. (297).

1. Matsya Purâṇa, Chapter 93 verses 11 et seq.

Viramitrodaya.

This, moreover, is in regard to the performance of the *Ayuta homa* which lasts for a long time ; in other cases, however, the worship of the *grahas* should be made on images drawn on cloth &c. So the Author says

Yâjñavalkya, Verse 298 (1). 5

Swavarṇaiḥ, 'in their own colours', *i. e.*, in colours similar to those stated for the several *grahas*;: *paṭe*, 'on a cloth', the grahas should be 'written' *lekhyâḥ* ; or *gandhaiḥ*, 'with perfumes', *i. e.*, with sandal paste or the like, *maṇḍalake*, 'in the discs', *i. e.*, on well polished portions of the ground, should be drawn. By the first use of 10 the word *wâ*, the Author states an alternative choice with copper and other pots not mentioned. To that effect is the **Devi Purânam**: "In a copper pot should be made the *grahas* with portions designed; or also in a black circle even, capable of bestowing forth the fruition of all desires." (298). 15

Viramitrodaya 298-299.

The Author states the Pûjâ ceremony

Yâjñavalkya, Verse 299.

Gandhâscha, 'perfumes also', *yathâvarṇam* 'according to the colours', *i. e.* in accordance with the colours of the respective *grahas*, 20 *deyâḥ*, 'should be offered'. *Balayo*, 'the bali offerings', as will hereafter be stated, should be given. *Dhupaścha* 'the incense also'; when not possible, *guggula* for all should be given. On a possibility however, a special rule in **Chintâmaṇi**. "For the Sun, the *Kunduraka*, incense; *ghee* is for the Moon; for the Mars the *sarjarasa*, the *aguru* has been declared for 25 Mercury; the *sinhalaka* should be offered to Jupiter, for *Venus* is remembered the *bilwâguru* ; *guggula* for the Saturn, and the *lac* for *Râhu* and *Ketû*." For each Deity, addressing it. "To thee the Sun, I offer this portion etc." with this and the like mantra charu oblations of cooked rice boiled in sweet-scented vapour, should be offered. 30 *Kusumâni cha*, in this expression by the word *cha*, has been expressed that *akṣhatâs* also according to the respective colours should be given. *Gandhaścha*, in this the word *cha* is indicative of the lamp to be included. In *balayascha*, the *cha* includes *naivedya*. The word *eva* 'also' indicates that it is necessary. In *deyaścha*, the *cha* brings in the 35 betel leaves as meaning an accession to the fruit. In *mantravantaścha* by the word *cha* is included the four offerings measured by four handfuls (298, 299).

The Author mentions the mantras

Yâjñavalkya, Verses 300, 301.

With the mantras *Âkṛṣhṇena*[1] he should offer to the Sun. With *ImamDevaḥ*[2] to the Moon. With *Agnir mûrdhâ divaḥ*
5 *kakut*[3] to the Mars, With *Udbudhyasva*[4] to the Mercury. Thus are the Ṛks in the order of the enumeration stated. (300).

With *Bṛhaspate atiyadarya*[5] to the Jupiter. With *Annât paris'rutaḥ*[6] to the Venus. With *S'anno devī*[7] to the Saturn.

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1. This Mantra is for रवि (Sun). The full Mantra is.—

आकृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।

हिरण्ययेन सविता रथेना देवो याति भुवना विपश्यन् ॥

Trans:—"Throughout the dusky firmament advancing, laying to rest the immortal and the mortal. Borne in his gold chariot he cometh, Savitṛ, God, who looks on every creature".

2. With this Mantra he should throw the fire stick into the fire in the honour of the सोम (Moon). (See. Vâjasaneyî Saṃhitâ IX. 40).

3. This Mantra is for मंगळ (Mars). The full Mantra is:—

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयं । अपा्ँरेता्ँसि जिन्वति ॥

Trans:—"O Agni, brother, made by strength, lord of red steeds and brilliant sway; take pleasure in this land of mine". (Rv. VIII. 44.).

4. This Mantra is for बुध (Mercury). The full Mantra is:—

उद्बुध्यस्वाग्ने प्रतिजागृह्येनमिष्टापूर्ते स्ँसृजेथामयं च ।

पुनः कृण्वँस्त्वा पितरं युवानमन्वा ता्ँसी त्वयि तंतुमेतं ॥ (V. S. 15. 54).

5. This mantra is for गुरु (Jupiter). The full mantra is:—

बृहस्पते अतियदर्यो अर्हाद्युमद्विभाति क्रतुमज्जनेषु ।

यद्दी यच्छवसर्त प्रजाततदस्मासुद्राविणं धेहि चित्रं ॥ R. V. II. 23. 15.

Trans:—" Bṛhaspati, that which the foe deserves not, which shines among the folk, effectual, splendid. That son of land, which is with might refulgent—that treasure wonderful thou bestow upon us."

6. This mantra is for शुक्र (Venus). See Vâjasaneyî Saṃhitā XIX. 75

7. This mantra is for शनि (Saturn). The full Mantra is:—

शंन्नो देवीरभिष्टय आपो भवंतु पीतये । शंयो रभिस्रवंतु नः ॥ (Ṛ.v. X. 9.4).

Trans: "The waters be propitious to us for drink; Goddesses for our aid and bliss; Let them stream to us health & strength".

With *Kândât*[1] to the Rahu. With *Ketum krnvan*[2] to the Ketu likewise. (301).

Mitâkshara:—The mantra Âkrshnena rajasâ vartamanah and the rest, in all nine mantras should be understood to be for the Sun and the other planets in the order of enumeration. (301).

Viramitrodaya 300-301.

In the *homa* to be hereaftr described, and in the *pûjâ* and the *bali* oblation, the Author mentions the mantras for the Sun and the rest in respective order

Yâjñavalkya, Verses 300-301.

Âkrshnena rajasâ, Imam devâ &c., Agnirmûrdhâ divah kakut &c. Udbudhyaswagne &c., Brhaspate atiyadarye &c., Annât-parisrwah rasam &c., S'anno Devirabhishtaye &c., Kândâtkândât prarohanti &c., Ketum krnvanna &c., these Rks. *yathâsânkhyam*, 'in their respective order of enumeration', 'have been declared', *prakirtitâh*. By the word *tathâ*, and the word *cha*, the mantras stated in each *S'âkhâ* or school of Vedas as the result of special arrangements in those *S'âkhas* are intended. By the word *eva*, are excluded the mantras of other *s'âkhas* (300, 301).

Now the Author mentions the Samidhs

Yâjñavalkya, Verse 302.

For the Sun Arka, for the Moon Palâs'a, for Mars Khâdira, for Macury Apâmârga, for Jupiter Pippala, for Venus Udumbara, for Saturn S'ami, for Râhu Dûrvâ, for Ketu Kusa. Should be the Samidhs (for the planets in respective order). (302).

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1. This Mantra is for राहु. The full Mantra is:—

काण्डात् काण्डात्प्ररोहन्ती परुषः परुष परि । एवानो दूर्वे प्रतनु सहस्रेण शतेन च ॥ (V. S. XIII 20).

Trans:—"Upspringing from thine every joint, upspringing from each knot of thine; thus with thousand, Durva, with a hundred do thou stretch us out."

2. This Mantra is for केतु. The full Mantra is:—

केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥

Trans:—"Thus making light where no light was and form O men, where form was not; wast born together with the Dwnas".

Mitâksharâ :—Arka, Palâsa and the rest in the order of enumeration are the Samidhs for Sûrya and the other in their respective order. Moreover, these should be fresh, moist, unbroken, with barks and of the length of a span.

5

Yâjñavalkya, Verses 303.

For each one, one hundred and eight, or twenty-eight even, should be offered as oblations, moistened with honey, clarified butter, with milk, or curds. (303).

Mitâkshara :—Moreover, beginning with the Sun and the
10 rest to each one should be offered 108 fire--stricks or, 28 for each as may be possible, either with honey, clarified butter, or with curds, or with milk, being besmeared, samidhs of Arka etc., should be offered as oblations. (303).

Viramitrodaya

15 While pointing out the special kinds of *Samidhs* for the several *grahas*, the Author mentions the particular rules about the number of oblations for each

Yâjñavalkya, Verses 302, 303.

For the Sun and the others, in the order for each *ashtaśatam*,
20 'eight and hundred' i. e. eight plus one hundred, *ashtâvimśatirvâ*, or 'twenty-eight', should be made besmeared with honey, ghee, or with curds or with milk, should be offered into the fire as oblations. The number of the *samidhs* also indicates by implication the number of oblations too. According to the reading of the traditionals, before the
25 clause "*kshîrena &c., chaiva samanvitâ*," *Apâmargah*, well-known as *chavachadi*. The word indicates that in all *graha homas* this number is necessary. In the *ayutahoma* and the like, along with the ghee, sesamum, paddy, barley, milk, and the *samidhs*, the oblations to be made should be of an equal number, under the maxim *samam syât*,
30 'equal shall be' &c. Or, even there the number of the samidhs must have been mentioned. With ghee and the like are to be completed the required number such as *ayuta* or any other, according as may be procured.

By the use of the word *atha*, 'thereafter', after the oblations
35 with *samidhs* for one *graha* are completely over, should be the *samidh* oblations of another *graha*—thus the Author indicates the order. By the word *cha*, in the *Ayuta* and other sacrifices, the addition of *ghee*

and other articles is indicated. The use of the word *tu* twice is to supplement the foot of the stanza. In the Chintâmaṇi, however, in the chapter on Graha homa, particular kinds of *samidhs*, as set out in other *smṛtis*, have been stated thus: "One thousand and eight, or one hundred and eight, or twenty eight, or eight, for each one should be offered as oblations. Of a span in length, without tops, also not dried, of the *palâśa* tree, the wise should select the *samidhs* for all performances, and always. Even for all the Gods, one knowing the great truth, the pálâs'is." These (for their details) should be ascertained from those places. (302, 303).

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* Page 89. The Author now mentions the foods

Yâjñavalkya, Verses 304, 305.

To each planet in due order should be offered Guḍaudanam, Páyasam, Havishyam, Kshîrashâshṭikam, Dadhyodanam, Haviḥ, Chûrṇam, Mâṃsam, Chitrânnam, respectively, in the order of the planets, to the twice-born, the twice-born should give dinner according to his means or according as secured, after having honoured them according to the rules. (304-305).

Mitâkṣharâ :—*Rice* mixed with raw sugar is **guḍaudanam. Pâyasam**, *milk-rice,* viz., rice cooked in milk. **Havishyam,** *sacrificial food* such as the hermits' food, &c. **Kshîrashāshṭikam,** the *shāshṭika*[1] rice mixed with milk is called **Kshîrashāshṭikam;** *rice mixed with curd* is called **Dadhyodanam. Haviḥ,** *clarified butter* mixed with rice. **Chûrṇam,** *powder,* powdered sesamum mixed with rice. **Mâṃsam,** *meat, i.e.,* eatable meat mixed with rice. **Chitrânnam,** *various kinds of Odana, i.e.,* boiled rice of various colours.

These Guḍaudana &c., should be offered in due order intending them to be for the Sun and the rest, should be given as meals to the **Dwijas,** *i.e. Brāhmaṇas.* The number of Brāhmaṇas to be according to the means. In the absence of Guḍaudana &c., as he can procure, cooked rice &c., which after having washed the feet of the invited Brāhmaṇas **vidhipūrvakam** *according to the rule,* and **satkṛtya,** *after having honoured* them *i.e.* after respectful greetings &c., he should give. (304-305).

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1 Rice obtained from paddy which becomes ripened into a crop within sixty days.

Viramitrodaya.

While stating the bali articles, the Author states their appropriation

Yâjñavalkya Verses 304, 305.

5 *S'aktitaḥ* 'according to means', if means exist, this *guḍaudana* &c. for the Sun and the other grahas in the order respectively. If *guḍaudana* be not available, then according as may be procured, ghee, milk-pudding, or the like, or of one kind only to all the *grahas* according to rules, having abandoned as a Bali, that also should be offered as a meal to 10 the Brâhmaṇas after doing honour to them. *Kṣhiraṣhâṣhṭikam*, is the shâṣhṭika rice mixed with milk *haviḥ* 'cooked rice with ghee', *chûrṇam*, 'cooked rice mixed with sesamum powder.' *Chitrânnam* "Sesamum, rice, and green bins, the goat's milk and also blood, and taken by the ears and the nose, is known as Chitrânnam" technically described. The rest 15 is well-known. By the use of the word *eva*, 'only', when means permit, the Author points out the necessity of the articles mentioned. By the word *cha*, 'and', the Author permits other articles stated in other Smṛtis. Thus, "*Guḍaudanam*, one should give to the Sun; to Soma, the clarified butter and milk-pudding; to Mars, the masura meal, the 20 milk-pudding to Mercury, the son of Soma, curds and rice to Bṛhaspati or Jiva, and to Venus, ghee and cooked rice; to Saturn—one with a slow pace; The *kṛsara*, and the goat's meat to Râhu; the *Chitrânnam* to the Ketus, and one should worship with all eatables". (304, 305).

The Author mentions the Dakṣhiṇà

25
Yâjñavalkya verse 306.

A milch cow, a conch shell, a strong bull, gold, cloth, a horse, in respective order; a black cow, and a goat, these are declared to be the dakṣhiṇās. (306).

Mitâkṣharâ:—Dhenuḥ, *a cow i. e* a milch cow; **s'aṅkhaḥ**, 30 *a conch shell*, is well-known; **anaḍvân**, *a strong bull*, who can bear burden and is strong; **hema**, *gold*; **vâsaḥ**, *cloth*, of yellow colour; **hayaḥ**, *a horse*, grey; **Kṛṣhṇâ gauḥ** *a black cow*. **âyasam**, *iron*, *i. e.* weapons made of iron. **Chhâgaḥ**, a *goat*, is well known.

These, *i. e.*, the cow and the rest in the respective order 35 intending them for the *A'ditya* and the rest are for Brâhmaṇas, **dakṣhinâḥ smṛtâḥ**, *declared as dakṣhiṇas*, by **Manu** and others.

This, moreover, when it is possible. When it is not possible, any thing as may be procured may be given, even a trifle, according to capacity. (306).

Viramitrodaya

The Author mentions the dakshiṇâ for the graha-yajña 5

Yâjñavalkya, Verse 306.

Cows and the rest respectively in the order, as *dakshiṇâs* for the sacrifice to the Sun and other grahas, one desirous of securing the favour of those *grahas* should give to the twice-born—thus is the connection with the last verse. By the word *tathâ*, 'also', it is stated 10 that when these are not possible, gold should be used as *dakshiṇâ* for all. The word *wai*, 'indeed' is a complement to the foot of the stanza (306).

It has been stated before that all the planets should be worshipped by a person desirous of quiet. There the Author 15 mentions a particular rule

Yâjñavalkya, Verse 307.

For whomsoever a planet is standing in a bad place, that person should worship him with great care. By Brahmâ a boon has been given to them thus "when honoured, you 20 will honour." (307)

Mitâkshara—Yasya, *of him*, of the person, a particular planet, **yadâ**, *when*, **dushtaḥ**, *i. e. in a bad* place, e.g., is in the eighth place, &c., **sa**, *he*, **tam**, *him*, *i.e. graham*, at that time **yatnena**, *with great care, i. e.*, particularly, **pûjayet**, *should worship*, since **eshâm**, *to the planets*, **Brahmaṇâ**, *by Brahmã* in ancient times **varo dattaḥ**, *a boon was given.*

'*When* **Pûjitâḥ**, you are *honoured* by securing what is desired and warding off what is not desired, the worshipper you should honor"; (307.) 30

Viramitrodaya.

'One desirous of quiet, should perform the graha-yajña.' By this text when possible, it has been stated that all grahas should be worshipped; when, however, it is not possible, the Author says

Yâjñavalkya, Verse 307.

Yasya, 'of whom' *i. e.*, of the man *yo graho yada dushthah* 'when a particular planet is badly placed' *i.e.*, occupies the eighth or a like place, he, that man, at such a time should worship that graha by
5 collecting together all the accessories stated above. The word *Cha* 'and' is used in the sense of tu, 'however'. By this, any of other than the one badly placed, the necessity of special worship is excluded. Small worship however, of the other grahas should indeed be made: *Vide* this text: 'He, however, who is always troublesome to one, with small means that
10 wise man should with effort worship him, and do honour also to the rest.' The Author states the reason for the statement that "By the worship of Grahas quiet takes place". Brahmaneti, 'by the Brahmâ etc.' When you are worshipped you will honour the worshippers and will give them satisfaction by securing to them the objects desired in the form of the
15 Śantis etc. Thus, *eshâm* 'to these' *i.e.*, to these grahas, *Brahmaṇâ varo dattah* 'By the Brahmâ, the boon was given'. This is the meaning. (307).

In general, and in reference to the twice-born the S'ântika and the Paushtika performances have been detailed. There, of a king annointed with the coronation bath, is a special duty as the
20 Author says

Yâjñavalkya, Verse 308.

Upon the planets are dependent the rise and fall of monarchs, so also thc existence and non-existence of the worlds. Therefore the grahas must be worshipped
25 **first of all. (308).**

Mitâkshara;—**Narendrâṇâm**, *of lords of men i. e.* of the annointed Kshatriyas. **Grahâh pūjyatamâh**, *planets should be highly honoured.* Now, moreover, by others also should they be worshipped so it looks. The Author gives the reason for both by
30 saying "The prosperity and adversity of all living beings **grahâdhīnah**, *is dependent upon planets*, therefore, by those who are entitled should these be worshipped."

Moreover, of the world, viz., consisting of the immoveable and the moveable, **bhâvâbhâvau**, *existence and non-existence*, *i.e.*, the

origin and destruction, is dependent upon the planets. Therefore, if these planets are worshipped, then the births and deaths will take place in their own time. Otherwise, at the proper time of birth, there may not be birth, and there may occur untimely, a death. And the monarchs being the lords of the world and being entrusted with the weal and woe of the beings under them, and with their prosperity and protection, should highly honour the Grahas. Thus, therefore, of them, more particularly is the duty in regard to the S'ântis, &c.

So says **Gautama**

"The king is the master of all, with the exception of the Brâhmaṇas." In regard to the king " He shall protect the classes and shall lead orders in accordance with justice. And those who swerve away, he shall lead back (to it).'

Having thus mentioned a few duties he (Gautama) goes on

What also the astrologers and interpreters of omens declare [him] he shall, also, take heed of that. For some declare, that the acquisition of wealth and its preservation depend upon them.

Thus having mentioned the cause and reason for the performance of S'anti and Pushṭi ceremonies, he goes on[1].

" He shall perform in the Hall-fire the rites ensuring prosperity which are connected with expiations (S'ânti), *puṇyāha swastyayana* festivals, a prosperous march, long life and auspiciousness; as well as those that are intended to cause enmity, to subdue (enemies), to destroy (them) by incantations, and to cause their misfortune."

Thus are S'āntika and other rites set out. (308).

Here ends the chapter[2] on **Graha S'ânti.**

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1. Ch. XI. 17.

2. The whole of this chapter is an abridgement of chapter 93 of the Matsya Purâṇa. It is clear that this portion of the Yâjñavalkya Smṛiti is posterior to that Purâṇa. The opening verse of this chapter is a verbatim reproduction of verse 2 of the Purâṇa. The first verse here is:—

Śrikâmah Śântikamo va Grahayajñam Samâcharet
Vriśtyayuḥ putiśkâmv Tathaiv, abhiohⅽaranapi

Compare this with the verses 93, 2 of the Matsya Purâṇa:—

Śrikamâh Śântikamo vo Grahayajñam samârabhet
Vridhyâyuḥ pushṭikâmo va Tathaivābhicharan punaḥ.

Viramitrodaya

In the matter of the worship of the Grahas for the performance of Śânti etc. although all have a right, still, they should be particularly worshipped by the king for the purpose of the prosperity of the kingdom. 5 So the Author says

Yâjñavalkya, Verse 308.

Narendrâṇâm, 'of the Lords of men' *i. e.*, of the annointed Kshatriyas, *Uchchrâyâḥ*, 'rise' *i. e.*, wealth etc. and *patanâni*, 'falls' *i. e.*, deprivation of them. *Grahâdhīnâḥ*, 'are in the power of the 10 planets.' *Jagataḥ*, 'of the world' *i. e.*, of the mass of mankind which must be protected *bhâvâbhâvau*, 'existence and non-existence' *i. e.*, birth and death, *grahâdhīnam* are within the control of the planets. Therefore the king, in the interest of the acquisition and preservation of wealth of himself and for the benefit of the people under his 15 protection, the Grahas must be specially worshipped, as they are to be worshipped by others even more than that they must be worshipped by him. This is the meaning. (308).

Here ends in the Commentary on Yâjñavalkya
On the Chapter on S'ânti.

20

CHAPTER XIII.

Of the Duties of a King.

Having described the general duties of a house-holder in general, of the particular gentleman house-holder who is endowed with the qualities of being appointed, &c., the Author now mentions 25 the special duties

Yâjñavalkya, Verse 309-311.

The ruler of men (a king) should be of great enthusiasm, vast aims, remembering the deeds, serving the elders, disciplined, endowed with equanimity, of good 30 family, truthful in speech, pure, (309), non-procrastinating, of strong memory, non-petty-minded and not-carping; religious, without bad habits, intelligent, brave, and a knower of secrets, (310), guardian of his weak points, well-versed in the science of metaphysics, and similarly also in 35 the rules of punishment and in polity, and in *vârtâ* and so also in the three-fold sciences called Trayi so should be the ruler of men. (309-311).

Mitâkṣharâ:—Constant and continued application to an undertaking commenced as a means of securing objects in life is energy, one whose energy is great is **mahotsâḥ**, *of great enthusiasm* or *energy*.

One who gives much and can see into the real object is a **sthûladars'î**, *of vast aims*. One who does not forget the obligations and injuries made by another is a **kṛtajña**, *one remembering the deeds.* One who serves the elders in austerities and knowledge and the like is **vṛddha sevaka**, *one serving the elders.*

One endowed with the quality of discipline is a **vinîta**, *disciplined*; by the word *Vinaya* are described all that bundle of duties of a *Snâtaka*, mentioned before,[1] and which are not inconsistent (with the duties of a king). Such as " Never should one resort to a risk, nor wantonly speak unpleasantly &c

Sattvasampannaḥ, *endowed with equanimity*, in prosperity or in adversity free from elation or dejection ; from the mother's, as well as from the father's side nobly born is **kulîna**, *of good family* ; **satya-vâk**, *truthful in speech*, who is by habit always truthful in his utterances. **s'uchiḥ**, *pure*, endowed with both external and internal purity. (309).

One who makes no delay in commencing the acts which must be done, or in completing those which have already been commenced is **adîrgha-sûtraḥ**, *non-procrastinating*; he who never forgets the the things he has learnt is **smṛtimân**, *of strong memory*; **akṣhudraḥ**, *not petty minded*, who does not hate good qualities; **aparusaḥ**, *not carping*, who does not proclaim the faults of others ; **dhârmikaḥ**, *religious, i.e.*, who is endowed with the duties of his class and order ; one who has no bad habits, **Avyasanaḥ**, *without bad habits.*

The vyasanas or evil habits are eighteen, as says **Manu**[2].

" Hunting, gambling, sleeping by the day, censoriousness, women, inebriety, (an inordinate love for) dancing, singing, and

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1. See Chapter VI; pp. 330–369. Vol. II; Part I.
2. Ch. VII, 47, 48.

music, and useless travel, and that born of lust are the tenfold set of vices.

" Wickedness, violence, treachery, envy, slandering, spoliation *of property, reviling, and assault by speech and also on the body,* 5 *and also that produced by wrath is the eighth vice."*

Out of these the following seven are the most pernicious as says **Manu.**[1]

" Drinking, dice, and women also, and hunting, these four (which have been enumerated) in succession, he must know to be the 10 most pernicious in the group that springs from love of pleasure.

" Doing bodily injury, slander by speech, and the seizure of property, these three he must know to be most pernicious in the set produced by wrath. Among the eighteen *vyasanas* these seven are the most pernicious."

15 **Prâjñâḥ,** *intelligent,* having the capacity of understanding deep and recondite subjects; **sûraḥ**, *brave,* fearless ; **rahasyavit,** *a knower of secrets,* one dexterous in concealing things which ought to be concealed. (310).

* Page 91.

20 **Sva-randhra-goptâ,** *guardian of one's weak points.* In the seven constituents[2] of his own kingdom that through which an outsider can enter is one's weak point. He who protects these weak points, *i.e.*, covers them up.

A'nvikṣhikî,[3] *in the metaphysics, i.e.,* the knowledge of self, 25 in the *A'tmavidyá*; **daṇḍanityâm,** *the rules of punishment and polity,* so necessary as a means for the acquisition and protection of wealth ; **vârtâyâm,** *in the Vârtâ,*[4] *i.e.*, in the rules of agriculture, trade, and the tending of live-stock which are the means of accession of wealth; **Trayyâm,** in the three-fold lore consisting of *Ṛk*, *Yajus,*

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1. See Ch. VII. Verses 50-51.

2. सप्ताङ्गम् राज्यम्—See Verse 353 *infra.* Also see Manu Ch. IX. 14.

3. According to Nârada आन्विक्षिकी means the science of dialectics *i. e.,* the Nyâya, Sânkhya & so form.

4. वार्ता:—Buhler translates this as " the theory of various trades and professions ".

Sâmans. **Vinitāḥ**, *well-versed, i.e.*, made accomplished by experts in each. As says **Manu.**[1]

"From those versed in the Three Lores; the science of polity also, from the experts in that; the *Ânvikṣhikî* from the scholars of metaphysics, and the trades and professions from the people." 5

Narâdhipaḥ, *the ruler of men*, 'a king annointed in government', should be as above; is the connection everywhere.

Viramitrodaya

Having mentioned the general duties of a house-holder, and while describing in detail the government of a kingdom with its seven 10 parts, the king, particularly known by the description of the lord of men, of this king, the householder, the Author states special duties by an entire chapter

Yâjñavalkya, Verses 309-311.

Kulînaḥ 'high born' *i.e.*, born in a Kṣhatriya family. *Narâdhipaḥ*, 15 'the supreme protector of men', when annointed as a king, he must have great energy etc. This is the meaning. One who has great energy *i. e.*, the means of accomplishing worldly objects, *i. e.* the continued application to particular acts, one who has this, is *mahotsâhaḥ*, 'of great energy'. *Sthûlam, i.e.*, liberal; *lakṣham*, 'mind' *i.e.*, the subject of his 20 desire as a donation being given to the Brâhmaṇas and others; one, of whom is this, is *sthula-lakṣhaḥ* 'with a liberal vision'. *Kṛtajñaḥ*, 'grateful', *i. e.*, forgetful of injury done by others. Of the seniors, *i. e.* superiors in knowledge, age, and austerities, of these the servant *i. e.*, one who serves these, is *vṛddhasevakaḥ*. *Vinîtaḥ*, 25 'restrained' *i. e.*, who has subdued his organs. *Satvam*, 'equanimity' *i. e.* absence of excessive elation or depression in prosperity or adversity, one having that, is *Sattwasampannaḥ*. *Satyawâk* 'truth-speaker', *i. e.* who never speaks anything which is false, i. e. which is not permitted by the S'âstras. *S'uchiḥ* 'pure' *i. e.* possessing 30 external and internal purity. In the matter of commencing acts which must necessarily be performed, and of not delaying the completion of those begun, is, *Adîrghasûtrâḥ*, 'non-procrastinating'. *Smṛtimân*, 'with good memory', not forgetting things useful for the kingdom. *Akṣhudraḥ*, 'not petty-minded'; averse from the hatred of good qualities. 35 *Aparuṣhaḥ*, 'not harsh' *i. e.*, devoid of any harsh speech, not sanctioned by the Śâstrâs. *Dhârmikaḥ*, 'religious', who by habit observes the duties of *Varṇâs* and *Âs'ramas*. *Avyasanaḥ*, 'not addicted to bad

1. Ch. VII. 43.

habits', *i. e.* not addicted to hunting, dice, drinking and the rest. *Prâjñah*, 'well-versed', by hearing historical accounts etc., *S'urah*, 'brave' *i. e.* fearless. *Rahasyavit*, 'knowing the secrets.' *Swarandhram*, 'one's own weakness', *i. e.* of his kingdom, consisting of the seven parts, that part
5 which is likely to be the entrance door for the outsider. *tasya goptâ*, 'one protecting that', *Ânvikshikyâm*, 'in metaphysics' *i.e.*, the science of logic. *Dandanîtyâm*, 'in the science of polity' *i. e.* politics. *Trayyâm*, 'in the three lores' in the form of Rk, Yajus, and Sâma Vedas. *Vârtâyâm*, 'in the Vârtâ' *i.e.* in the form of agriculture, merchandise and the rest; there
10 *vinîtah*, 'well-versed' *i. e*, made proficient by experts in it, as says **Manu**: "From the scholars of the three lores the three-fold learning; the science of polity from experts in it; the science of metaphysics from the philosophers; and the Vártâ (the people's transactions) from the people". By the use of the word *eva* at several places the necessity of many of
15 these qualities; by the use twice of the word *tathâ*, 'also' and by the use of the word *cha* 'and', has been indicated the inclusion of the internal qualities of a king mentioned by other Rshis. It should be understood that by this has been detailed the parts of the kingdom of a ruler. (309-311).

20 Having thus mentioned the internal attributes of an annointed king, the Author mentions the external attributes

Yâjñavalkya, Verse 312.

He should appoint ministers who are talented, nobly descended, steady, and pure; with them, he
25 should hold counsel of the Kingdom; with the Brâhmana; thereafter, himself. (312.)

Mitâksharâ :—The king possessing the qualities of great energy &c., **mantrinah kurvîta**, should *appoint ministers*. How qualified? **prâjñân**, *talented* i.e. experts in discriminating good from
30 bad; **maulán**, *nobly descended*, *i.e.* descended in the line of their own family; **sthirân**, *steady*, viz., who on occasions of joy or grief remain unperturbed; **s'uchin**, *pure*, viz., who are uninfluenced by motives of Dharma, Artha, Káma or fear.

These, moreover, seven or eight, should be appointed, as
35 says **Manu**.[1]

1. Ch. VII. 54.

"Descended from a noble ancestry, versed in the sciences, brave, skilled in the use of weapons, and descended from good families, ministers, he should appoint, seven or eight in number, after they have been well tried."

Having thus previously appointed the ministers, **taiḥ sārdham rājyam,** *along with them the kingdom,* such as making treaties, declaring war, &c., he, should **chintayet,** *hold counsel,* all together as well as severally. Afterwards, after ascertaining their view, with a Brâhmaṇa Purohita, expert in the knowledge of all S'âstras and their meanings, he should hold consultation about the matter, and *then,* **tataḥ, swayam,** *himself,* according to his own reason and understanding, think over the matter. (312).

What kind of a Purohita should he appoint ? so the Author says

Yâjñavalkya, Verse 313.

He should appoint a Purohita, one who should know astrology, who is endowed with high qualifications, who is well-versed in the science of Polity, and also in Atharva-āngiras. (313).

Mitâksharâ :—Purohita, the family priest, in all acts with visible or invisible results, he is placed (*Hitam*) in front (*Purataḥ*), and thoroughly attached by donations, honour, and other respectful acts, he should *appoint,* **kuryât.** How qualified ? **Daivajñam,** *who knows astrology, i e.,* who knows the evil influences of planets as well as the means of counteracting those influences ; **uditoditam,** *who is endowed with high qualifications, i.e.,* on account of his learning, high birth, and the constant performance of sacred duties, &c., as taught in the S'âstras, who is exalted, *i. e.,* profusely endowed. **Daṇḍa-nītyâm,** *in the science of polity, i. e.,* in Politics, who is an *expert,* **kus'alam,** and also, *i.e.,* **Atharva-āngirasa;** *i.e.,* in rituals relating to S'ānti, &c. (313).

Viramitrodaya.

Thus after having stated the internal qualities of a king, while pointing out the minister as part of the kingdom, the Author states the

external parts ending with 'after having controlled them establish them in the right path[1]'

Yâjñavalkya, Verse 312.

Sa, 'he' *i. e.*, the King characterised by the afore-mentioned
5 qualities, *prâjñân* 'well-versed' *i. e.* experts in discriminating profitable and unprofitable acts. *Maulân*, 'hereditary' *i. e.*, servants by family continuance. *Sthirân*, 'constant' *i.e.* not at any time resorting to others. *S'uchin*, 'pure', *i. e.*, possessing external and internal purity, *mantriṇaḥ*, 'ministers'; *prakurvîta*, 'should make'. By the plural in the word
10 ministers, seven or eight should be made. As has been expressed, it is indicated that "Ministers seven or eight, one should instal after good examination". *Taiḥ*, 'with these' *i. e.*, with the ministers severally and all together (*i. e.*, jointly) *râjyam* 'kingdom' *i. e.*, acts useful to the king such as peace, war etc. *Chintayet* 'should contemplate' *i.e.*
15 should consider (312).

Of what kind should the Brâhmaṇa priest be made? so the Author says

Yâjñyavalkya, Verse 313.

Purohitâm, 'priest', in all undertakings, visible as well as
20 invisible, pleased before by donation and respectful treatment made him identify himself with oneself. Of what qualities? *Daivajñam*, 'knowing astrology', one who knows the evil influence of the Grahas, and the means of their abatement; *uditaiḥ* 'by the exalted', *i. e.*, as stated in the S'âstrâ, by the study and practise of the dictates of the
25 S'âstras, *daṇḍanîtyâm* 'in the science of polity' *i. e.*, in politics; *atharvângirase i. e.*, the incantations regarding sorcery and the special portion of the Atharva veda mainly dealing with Śântikas. *Kuśalâm* 'expert' *i. e.*, well-versed. By the use of the word *tathâ*, 'also' are included the three lores. By the use of the first *cha* is included the quality of
30 purity stated as for the ministers, and by the second *cha*, the *ânvikṣhikî*, the science of metaphysics. (313).

Yâjñavalkya, Verse 314.

For the purpose of performing S'rauta and Smârta rites, he should choose and appoint Ṛtwijas, and he should
35 also perform sacrifices according to rules, giving large presents. (314).

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1. Verse 361 *infra*.

Mitâksharâ :—The **S'rauta** rites such as the Agnihotra &c., the **Smârta** rites like Upâsanâ &c., for the purposes of accomplishing the performance, these **ṛtwijo vṛnîyât** *should choose Ṛtvijs*; *i.e.* officiating priests; **yajñânscha,** *sacrifices likewise,* such as the Ràjasûya and the like, **vidhivat** *according to rules,* **bhûridakshiṇân,** *giving large presents i.e.*, only where large presents are given, should be performed. (314.)

Viramitrodaya

Moreover, *S'rauti, i. e.* Agnihotra etc., *Smârti,* such as the Mahâdâna etc. performance, for that, one should select and appoint a sacrificing priest. He should choose *i. e.* he should select Brâhmaṇas who are accomplished with the capacity for those performances which can be performed by a *Ṛtwik.* By the word *eva* the necessity of choosing a Ṛtwik, and by the word *cha* the selection of the Purohita mentioned before, is included. So it is said.

The Author mentions the purpose for the selection of a ṛtwik. *Bhûridakshiṇân*, 'with profuse dakshiṇâs' *i. e.* endowed with dakshiṇâs according to one's capacity. Here the word *eva* follows the expression *vidhiwat, Vide* the text: "Without food it may destroy a kingdom, a ṛtwik without the rules; the yajamâna without the dakshiṇâ; thus there is no enemy like a sacrifice". *Yajñanścha*; yajñân, 'sacrificer' *i. e.* the subsidiary performances of a big sacrifice. By the use of the word *cha* is included the Pas'uyâga. (314).

Yâjñavalkya, Verse 315.

And also giving objects of enjoyment and riches of various kinds to the vipras, this is the inexhaustible treasure of the kings, that which is bestowed on Brâhmaṇas. (315.)

Mitâksharā :—Moreover, to the Brâhmaṇas he should give **bhogân,** *enjoyments,* that is pleasures, by means of donations which are the means of getting these; **vasūni cha,** *and riches* such as gold, silver, land, &c., **vividhâni,** *of various kinds,* **râjñâm akshayo nidhiḥ,** because this *is the inexhaustible treasure of kings,* most valuable, that which is given to the Brâhmaṇas. As the making of

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gifts has been ordained as a general rule for all, and a donation necessarily follows, yet, for the purpose of establishing that for kings, etc., making of gifts is one of the principal duties, is its repetition here. (315).

5 Viramitrodaya

Moreover, *Bhogañścha*, 'pleasures' *i.e.*, enjoyable pleasures such as house, bed, etc. *Vasûni*, 'wealth' such as gold etc. By the use of the word *cha* twice are included medicines and immunity from harm. Here the author mentions the reason; among the Brâhmaṇas whatever 10 has been bestowed *i.e.*, given such as a house etc., *ayam akshayyo râjñam nidhiḥ*, 'this is the imperishable treasure-trove of the kings,' consequent upon the donation of a desired object. (315).

Yâjñavalkya, Verse 316.

This gift is without any flaw, without any destruction, 15 and untainted by penances. Near the fire, whatever is offered as oblation in the Brāhmaṇa fire, is declared to be superior here. (316).

Mitâksharâ:—Moreover, **agneḥ sakâsât**, *near the fire*, than what can be accomplished by offerings into the Fire, than even the 20 Râjasûya sacrifice with profuse *dakshiṇâs*, **viprâgnau hutam s'reshṭham ihochyate**, *whatever* is *offered into the Brahmaṇa fire is declared to be superior here.* Because this (gift) is **askannam**, *without any flaw*, is without any leakage, **avyatha**, without any *destruction*, without the killing of beasts &c., and **prâyas'chittairadûshitam**, *is* 25 *untainted by penances*, viz. (therefore) devoid of the trouble of penances.

Viramitrodaya.

The Author mentions another reason. *Agneḥ sakâśat*, 'more than from the fire' *i.e.* in the performance to be accomplished by the fire, from oblations in these, *Viprâgnau hutam śreshṭham*, the oblations 30 given into the fire in the form of a Brâhmaṇa is declared to be superior *iha*, 'here' *i. e.*, in the Dharmas'astra. The reason for the superiority is that such a gift *askannam* 'without a flaw' *i. e.*, without leakage; *Avyayam* 'undiminishable', *i. e.*, without decay. *Avyatham*—in the reading *Avyathân* 'without disease', devoid of the destruction of beings— 35 *Prâyaśchittaiḥ adûshitam*, 'not contaminated by the taints of the performance of penances' (316).

It has been stated before[1] that "one should give riches to the Brâhmaṇas," In what method should one give? The Author states that

Yâjñavalkya, Verses 317.

What he has not got, he should seek to acquire by lawful means; what he has acquired, he should guard with effort; what is preserved, he should increase by moral ways; and what has been increased, he should consign to proper recipients. (317.) 5

Mitâkshharâ:—For acquiring what he has not got, he should exert according to the rules of Dharmaśâstra; **yatnena labdham,** *what he has acquired with effort,* one should *guard* **pâlayet,** *i. e.* himself by constant supervision, should protect; what is so guarded pertaining to it, **nityâ,** *by moral ways i. e.* by engaging it in trade &c. he should cause it to increase; **vṛddham cha,** *and what has been so increased,* **pâtreshu,** *in proper recipients, i. e.* proper in the three viz. Dharma, Artha and Kâma, **nikshipet,** *consign i. e.* give away. (317). 10 15

Viramitrodaya.

While mentioning the highest fruit of a donation to a Brâhmaṇa, the Author mentions the inclusion of wealth properly acquired among donable things 20

Yâjñavalkya, Verse 317.

Dharmeṇa, 'By law', *i. e.* by lawful means; *dhanam,* 'wealth', *labdhum īheta,* 'one should wish to acquire', *i. e.,* should try to make one's own; and the wealth 'which is acquired', *labdham, yatnena,* 'with effort', carefully, *pâlayet,* 'one should guard'; *pâlitam cha,* 'and what is guarded', *nityâ,* 'by moral means', *i.e.* by employing means of increasing, which are in accordance with morality, and not opposed to S'âstra, *vardhayet,* 'should develop'; thus increased, the wealth, *pâtreshu,* 'to proper recipients', *i. e.,* to the Brâhmaṇa, *nikshipet,* 'one should consign', *i. e. give*; this is the meaning. (317). 25 30

1. Verse 315 above.

After having donated to a proper recipient, what should one do? So the Author says

Yâjñavalkya, Verse 318.

After having made a gift of land or having created 5 a corrody, the king should have a document drawn up for the information, in future, of good kings (who will come). (318,)

Mitâksâra :—In the manner as aforesaid, **bhûmim dattwâ**, *having made a gift of land*, by abnegating his owner-10 ship, **krtvâ nibandham vâ,** *or having made a corrody*, as in 'for one potful, so many rupees', or 'for one bundle of leaves so many leaves', thus having created a charge, **lekhyam kârayet,** *a document should be caused to be drawn.* With what object?

Execution of a document.

15 **Âgâminah,** *coming i. e.* coming in future, such as are good and virtuous, **nrpatayah,** *kings,* may get information that by so and so was given, and by such and such a person was accepted **Parijñânâya**, for their *information.*

Pârthivah, *the King,* lord of the earth. By this, it is 20 shown that the lord of the land alone, is entitled to make a gift of the land or assign a corrody on such land, but not the person entitled merely to possession. (318).

It has been mentioned above that "he should cause the document to be drawn up." In what manner should it be caused to 25 be done? So the Author states

Yâjñavalkya, Verses 319, 320.

On a piece of a cloth, or on a copper plate marked on the top with his signet seal, having written (the names of) his own ancestors, as well as of himself, the lord of the 30 earth, (319).

Should cause to be recorded a royal order in perpetuity containing the extent of the accepted gift, and the detailed description of the donated property and its parts, bearing his own autograph and the date. (320).

Mitâkṣharâ :—**Paṭe**, *on a piece of cloth*, made of cotton, **tâmrapaṭṭewâ**, *on a copper plate*, *i.e.*, or on a tablet of copper, **âtmano vans'yān**, *one's ancestors*, *i e.*, great-grand-father, grand-father, the father; and by way of justifying the use of the plural as being for a purpose, also a description of the family, *i.e.*, its qualities of bravery, learning, &c., **âmtmânam cha**, *and his own name*. By the force of the word *cha*, 'and' in the text, (the name of) the donee, **pratigrahaparimâṇam**, *the extent of the accepted gift*, **dânachchhedopavarṇanam**, *the detailed description of the donated property and of parts*, **abhilekhya**, *having caused to be written*.

The method of inscribing on a cloth or a copper plate.

What is accepted is *pratigraha*, such as a corrody, the proportion of the rupees, &c. What is given is *dāna*, the donated property, of that **chchhedâḥ**, *parts* by which it is separated, *i.e.*, marked off, such as a river and the limit, the extent with its measurements, and its description. Such as, "Of such and such a river to the south, this village, or field, on the east, by so much portion of such and such a village and its extention near town &c." All this should be well recorded.

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The *A'vâṭa*, *i.e.*, the limit such as the river, town, road, &c., being capable of fluctuation and there may be increase or decrease in (the area of) the land; to avoid that contingency, it is proper that in his own hand, *i.e.*, written by himself in his own hand. "This is approved of me, of such and such a name, son of and so, what has been written upon this" with this it should be accompanied i. e. should contain;

By date *i. e.* of two sorts, one calculated from the years from the *S'aka*[1] king, and the other in the form of Saṃvatsara[2]; so

1. शक:-is the family name of the race of kings in which the great S'alivâhana prospered. It also means an epoch or an era. But the term is specially applied to the Era of Sri S'âlivâhana which has a difference of 78 or 79 years between the Christian Era. Thus 1937 A. D. would correspond to 1859 Sáka Era or 1858.

2. संवत्सर:—This also means Era. It was formed by S'ri Vikramâditya, the celebrated King of Ujjain, whom tradition regards as the patron of Kâlidása. This Samvat Era is said to have commenced at 56 B. C.

also should contain the reference to the happening of solar or lunar eclipses &c.

With his own signet seal containing as the figure of an eagle, a boar, &c., marked on the top i.e. marked on the face of the document
5 fixed i. e. finally fixed; a command such as recommending to the "future kings should show that better than a donation (of new) is the maintenance (of old gifts)" thus he should cause the Royal edict to be drawn.

The lord of the earth and not one having the right of
10 possession of the land, and the Lord must be the one who can declare peace and war, and not any owner. Vide the following text:

" He who has the jurisdiction to declare peace or war, for such a one, should there be a writer, who under the Command of the king himself, should write out the king's command."

15 By the mere fact of the donation itself, the gift becomes established; still executing the Royal command in the form of the document is in support of the right to the entire income by an addition to the right of possession. (319-320).

Viramitrodaya.

20 There, in regard to a gift of land, and on that occasion, in the subject of a corrody or *nibandha*, the Author states a special rule

Yâjñavalkya, Verses 318, 319, 320.

Bhûmim, 'land', to the Brâhmaṇâs and others, *dattvâ*, 'after having given', on this land such a tax should be taken, such and the like
25 arrangement having made, *âgâminam*, 'coming', *i. e.* coming in future, *bhadrâṇâm*, 'of good and virtuous', *i. e.* straightforward, *nṛpatînam*, 'of kings', *parijñânâya*, 'for the information', *lekhyam*, 'a document', containing a recital in support of the donation &c., *Kârayet*, 'one should cause to be made'. (318).

30 In what manner should one cause it to be made? So the Author says. *Paṭe wâ*, 'on a cloth or &c.'.

Paṭe, 'on a *paṭa*', *i. e.* on a cloth, *tâmrapaṭṭe wâ*, 'or on a copper plate', *i. e.* on a board of copper, *swamudrayâ*, 'with his signet seal', *i. e.* with his general sign, *upari*, 'on', *i. e.* at the top of the written
35 document, *chinhitam*, 'marked', *śâsanam*, 'royal command' *i. e.* the document detailing the royal order about the donations &c.; *âtmano*

vaṃśyân, 'one's own descendants', *âtmânam cha*, 'one's own self also'; *pratigrahasya*, 'of the accepted gift', *i. e.* of the land to be donated', *parimâṇam*, 'measurements'; *dânasya*, 'of the donation', *i. e.* of the donated land, *chhede*, 'piece cut off', *i. e.* of the acceptance after separation, *upawarṇanam*, 'detailed description' such as: "For sixty thousand years, in heaven resides the donor of a land; while one who cuts it off or abets it, for the same (number of years), shall reside in hell", this and the like sentences, demonstrating the resulting fruit, *abhilekhya* 'having written out', *swahastachinhena*, 'with the sign of one's own hand', and *dânakâlalikhanena cha*, 'with the writing of the time of the donation', *sampannam*, 'containing', and therefore also permanent, i.e. incapable of being attacked with any doubt about its reliability, *mahipatiḥ*, 'the lord of the land', *kârayet*, 'should cause to be made'.

By the use of the word *tu*, 'however', is excluded the necessity of a document for any other donation. In the clause, *âtmânam cha*, 'by the use of the word *cha*, 'and also', is included the person accepting. (318-320).

Now the Author mentions the place for the residence of the king

Yâjñavalkya, Verse 321.

Pleasant, fit for cattle, and which is good for a livelihood, and which is picturesque, he should dwell in such a country. There he should build fortresses for the protection of his people, of himself, and of his treasury. (321.)

Mitâkṣharâ:—**Ramyam**, *pleasant i. e.* delightful on account of trees like Champaka, As'oka, &c.; **pas'avyam**, *fit for cattle i.e.* which is good for cattle, which would be favourable for cattle-breeding, **âjîvyam**, *good for a livelihood, i e.* on account of the abundance of tubers, roots, fruits, flowers &c. **jângalam** though this word generally means a country where there is a little of water, and which is full of trees and hills, yet here by the word Jângala is indicated a country where there is abundance of water, trees, and hills. That country, **âvaset**, *he should dwell in*; **tatra**, *there*, in such a country for the protection of his subjects and of the treasury, such as gold &c., and of himself, he should build a fortress.

That has six varieties as described by **Manu**[1]: "A desert fortress, a land fortress, a water fort, a forest fort, one fortified by

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1. See Ch. VII. 70.

armed forces, and a hill fort; taking shelter of these he should locate and build up his town. (321).

Viramitrodaya.

The Author mentions the things which are necessary in the administration of a kingdom, and which favour and are useful in the protection of the subjects

Yâjñavalkya, Verse 321.

Ramyam, 'pleasant' i. e. charming; *paśavyam*, 'for the beasts', i. e. useful for the beasts; *âjîvyam*, 'fit for a residence, i. e. on account of beets, fruits, and roots, fit as a residence by the people. *Jângalam*, 'a table-land', a country with profuse supply of water and hills; some say 'with a high level'. In a country like this, one should dwell, i. e. to say, in such country one should take his residence. By reason of the grammatical rule[1] by which the prepositions Upa, Anu, Adhi, and Â, are used in connection with the root *vas* the accusative case has the sense of the locative. *Tatra* 'there', i. e. in such a country; *janânâm*, 'of the people' i. e. of the inhabitants of one's kingdom; *kośasya*, 'of treasure', such as gold and the like; *atmanaścha*, 'and of oneself' *rakshaṇârtham*, 'for the protection'; *durgâṇi kurvîta*, 'he should build fortresses'. Fortresses have been mentioned by **Manu**[2] thus: "A desert-fort, a land-fortress, a water-fort, and a forest-fort, a fort consisting of armed men, and a mountain-fort; taking shelter under these, one should establish a town". By this, that part of the kingdom which is in the form of forts has been pointed out. (321).

Yâjñavalkya, Verse 322.

In every one of these, skilful officers who are experts and pure, he should appoint, who are diligent in matters of income and expenditure. (322.)

Mitâkshharâ:—Moreover, **tatra tatra**, *in every one of these, i.e.*, in the matters concerning Dharma, Artha and Kâma, religion, wealth and pleasure (in these various departments), **adhyakshân**, *officers, i.e.*, proper persons as exercising authority; **prakuryât**, *appoint, i.e.*, invest.

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1. *Pāṇini I. IV. 48.* a कर्मकारक.
2. *Ch. VII. 70. See also Kauṭilya 2nd Adhikaraṇa, Chapters 24 and 25.*

They say:—"In matters of Dharma, those who know Dharma; in matters relating to wealth, learned men; in matters relating to women, eunuchs, he should appoint; and low men in reprehensible acts."

What sorts of men? **nishnâtân**, *experts, i.e.*, not devoted 5
to any other occupation; **kusalân**, *skilful*, clever in those particular occupations; **śuchin**, *pure, i e.*, free from all the four sorts[1] of upadhâs.

A'yakarmasu, *in matters of income*, such as the places of the production of gold, &c., **vyayakarmasu**, *in matters of expenditure, i.e.*, regarding ways, &c. of the appropriation of gold etc., **udyatán**, 10
diligent, i.e., unfagged.

By the use of the word *cha*, 'and,' is indicated possession of other attributes like wisdom, &c., and so has it been said:—

"Wisdom, freedom from vices, absence of mistakes, zealous application in undertakings, an absolute absence of bad habits, 15
devotion to the master, this makes for fitness." (322).

Viramitrodaya

Moreover,

Yâjñyavalkya, Verse 322.

There for offices regarding religion, treasury, elephants, horses, 20
and the like, and the harem, *Adhyakshân*, 'officers', i. e. persons having authority, *prakuryât*, 'one should appoint', i. e. should install. As they say,—"For religious duties, those who know Dharma; for money transactions, learned men; the eunuchs for women, and low men for reprehensible transactions."; *keedrśân*, 'of what sort'? *nishnâtân*, 25
'experts', i. e. having no other occupation; *kuśalân*, 'intelligent' i. e. skilled in those transactions; *śuchīn*, 'pure' i. e. devoid of impurity on account of accepting another's wealth. By the use of the word *cha*

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1. उपधा—Means a trial or test of honesty. This test is said to be of four kinds, viz., (1) Loyalty, (2) Disinterestedness, (3) Continence, and (4) Courage. The purport here is that the king should appoint such tried men who are of approved loyalty, i.e., who have stood the four tests mentioned above without any taint, and hence उपधाशुद्धा: The four sorts mentioned above relate to धर्म, अर्थ, काम and भय. See Balambhatti (Âchārā) [Gharpure's Edition], p. 619,

are added the aforestated qualities of firmness &c. *âye*, 'income' such as for the production of the gold etc. ; *karmânte*, 'for the completion of acts' i. e. for the carrying out of transactions begun. *vyayakarmaṇi*, 'in the matter of expenditure' i. e. in the transactions where money has to be spent for necessary acts like forts etc. which are useful as means of protection. By the use of the word *cha*, 'and' is indicated the place for the protection where the income is kept. *Udyatân*, 'diligent' i. e. active. (322).

"The king should give to the Brâhmaṇas objects of enjoyment and various kinds of riches" thus in a general way gifs from his own property have been mentioned.[1]

The Author now mentions the high merit accruing to the kings for donating objects won by valour.

Yâjñavalkya, Verse 323.

Than this there is no higher virtue for kings than what is acquired in war and is given to Brâhmaṇas that property, and immunity from harm to the subjects always. (323.)

Mitâkshará:—Than this a higher merit for kings does not exist **yadraṇârjitam dravyam viprebhyo dîyate**, *that property won in battle is being given to Brâhmaṇas*, **yachcha prajâbhyo abhaya-dânam**, and *further to the subjects, an offer of an assurance of security from harm.* (323.)

* Page 96.

Viramitrodaya.

More than any other donation, the donation of wealth acquired on a field of battle, as also the donation of assurance of immunity from harm to the subjects, is the best ; so the Author says

Yâjñavalkya, Verse 323.

Raṇe, 'in the battle' i. e. in a fight ; *ârjitam*, 'earned' ; *yad dravyam*, 'such wealth' ; *viprebhyo dîyate*, 'is given to the Brâhmaṇâs, and also that *prajâbhyaḥ*, 'to the subjects', *sadâbhayam*, in the form of 'perpetual assurance of immunity from harm' i. e. for all times. *Dîyate*, 'what is given', *ataḥ parataḥ utkṛshṭo dharmo nṛpâṇâm*, 'more

1. See Verse 315 *supra*.

than this a better religious merit for the kings does not exist. By the use of the word *cha*, 'and', are added what is earned in a battle i. e. who have submitted themselves in battle and the like. (323).

" The wealth won in battle should be given ", so it has been stated above. To one engaged in battle for the purpose of acquiring 5 wealth, a calamity also is possible; thus there would be neither merit nor wealth; thus, than this an abstention is certainly better. To those who entertain such doubts, the Author says

Yâjñavalkya, Verse 324.

Those who in battles are killed, for the sake of land 10 without turning their face back, fighting all the while with weapons which have no hidden traps, they certainly go to heaven just as the Yogins do. (324.)

Mitâksharā :—**Ye bhumyâdyartham âhaveṣhu**, *those who for the sake of land* &c., being engaged *in battle*, **aparâñmukhâḥ** 15 *without turning away their faces i. e.* facing the enemy, **vadhyante**, *are killed i. e.* are destroyed, **swargam yânti**, *they go to heaven*, just as those persons go, who are engaged in the practice of Yoga; **yadyakūṭaiḥ âyudhaiḥ**, *provided* with *weapons which have no hidden trap i.e.* not dipped in poison, &c. they fight as combatants. (324) 20

Yâjñavalkya, Verse 325.

All their steps are like sacrifices of those who though broken, do not turn away; (while) the king acquires the merits of those who are killed while running away. (325.)

Mitâksharâ:—Moreover, when his own forces like elephants, 25 horses, chariots, and foot soldiers **bhagneṣhu**, *are broken*, **anivartinâm**, *of those who do not turn away*, **padâni**, *the steps*, **kratutulyân**, *are like sacrifices, i.e.*, like that of an As'vamedha[1]. The Author mentions the offence of a contrary action. **Vipaláyinâm**, *of those running away*, *i. e.*, while turning away their 30

1. अश्वमेध :—A horse sacrifice. In Vedic times this sacrifice was performed by any king desirous of offspring ; but in later periods it was performed only by kings desirous of being styled as ' the king of kings '. Its performance therefore implied that the performer was the supreme conqueror. The consequential fruit of an As'vamedha is therefore very great. One not turning away from battle acquires this fruit.

faces, **hatânâm**, *killed*, **rājâ sukṛtamâdatte**, *the king acquires all the merits.* (325.)

Viramitrodaya.

The donation of what is earned in battle has been stated ; that is 5 not proper. For, by the text, such as, 'one should not resort to doubtful transactions,' a doubt may arise that one should not make battle, and this demonstration of what must not be done is just like a heinous act not approved of by the Śâstra. Anticipating this objection, the Author says

10 Yâjñavalkya, Verses 324-325.

Aparâjitâḥ, 'not defeated', *aparâñmukhânâm*, 'of those who have not turned their faces'; *bhûmyartham*, 'for the sake of land'; *âhaveṣhu*, 'in battles'; *âkûṭaiḥ*, 'free from tricks', *i.e.* with weapons which are free from any tricks, viz., which have not been poisoned ; *kṛyamâṇeṣhu*, 'while 15 making' ; *vadhyante*, 'who are killed,' *Yoginaḥ*, 'they are Yogis' i. e. those who are given to the study of Yoga practices ; *swargam yânti*, 'go to heaven'. As for the yogis, for them the heaven has been stated in the Bhagwdagitâ[1].

"Having attained the regions of meritorious men and having 20 resided there for a long time, in the houses pure of fortunate men one should return whose powers of yoga have ceased". *Bhagneṣhu*, 'broken i. e. defeated ; *swasainyeṣhu*, 'among one's own forces', *anivartinâm*, 'not returning' i. e. not turning their faces back, which are being given in battle, each one is equal to a horse sacrifice. This is the meaning. In 25 the reading, *Vinivartinâm*, 'returning from a broken army'. Bearing in mind the rule that a king should not run away in a battle, the Author mentions a fault of the runner away, *Râjâ Sukṛtamiti*, 'the king merits etc. *Hatânâm*, 'killed' i. e. of those who have been attacked with weapons in a battle. *Vipalâyinâm*, and therefore those who run away, 30 *Sukṛtam*, 'their merits' the opponent king, takes. The meaning is that of those who run away, their merits perish. (324-325).

Yâjñavalkya, Verse 326.

"I am thine", one so declaring, a eunuch, one who is without any arm, one who is fighting with another, these, one 35 should not kill; as also one who has turned away, or who is merely a spectator, or such like, in the battle. (326.)

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1. Adhyāya VI. 41. See also Adhyâya, II. 37.

Mitâkshara :—Moreover, **tavâham**, *I am thine,* one who so declares, him, or **klîbam**, *one who is a eunuch,* **nirhetim**, *without arm, i.e.*, without any weapon, **parasaṅga am**, *who is fight ing with another, i.e.*, who is engaged in battle with another, **vinivṛttam**, *who has turned away, i.e.*, from the battle-field, or **yuddha prekshaṇako**, *who is a spectator* in the battle, who is a looker on, even such a one **na hanyât**, *one should not kill*; thus is this connected with all clauses. By the use of the expression, **âdi**, *and such like*, are included the drivers of the chariots, &c. As says **Gautama**:[1]

"No sin in slaying in battle, excepting those who have lost their horses, charioteers, or those who are without arms, those who join their hands (in supplication), those who flee with dishevelled hair, those who sit down with averted faces, those who have climbed on eminences or trees, messengers, and those who declare themselves to be cows or Brâhmaṇas".

S'ankha also has said :—

"No one who is drinking, or who is eating, or who is taking off his shoes, or one who is not clothed in armour by one with an armour, not a woman, nor an elephant, nor a horse, nor a charioteer, nor a messenger, nor a Brâhmaṇa, nor a king, one who is not himself a king, one should kill." (326).

Viramitrodaya

The Author mentions other rules for the kings in battle

Yâjñavalkya, Verse 326.

Tavâham, 'I am thine', *iti*, 'thus', *vâdinam*, 'saying'; *klībam*, i. e. 'eunuch'; *nirhetim*, 'without an arm' i. e. without a weapon; *parasangatam*, 'engaged with another' i. e. fighting with another. *vinivṛttam*, 'turning away' i. e. from a fight which he had commenced, *yuddhaprekshaṇakam*, 'a spectator at the battle', i.e. who is there only as a spectator; by the use of the word *Âdi* &c. is included one who surrenders by holding a grass blade in his mouth. The prefix *ka* is used in the primary sense. The use of the word *cha* is with a view to include those who have been without a horse, and also the charioteer etc; that has been stated by **Gautama**[1] thus: "No fault in killing in battle,

1. Ch. X. 17–18.

excepting those who are without a horse, a charioteer, one without a weapon, those who have folded their arms, one having dishevelled hair, those who have turned their faces, those who have sat on the ground, those who have climbed up the tree, a *dûta*, a messenger, and those who
5 declare themselves as a cow and a Brâhmanâ."

S'ankha·—"Not one who is drinking water, nor who is eating, not one who is putting off the shoes; not one who is clad in an armour, by one who wears an armour; not a woman, nor an elephant, or a horse, not a charioteer, nor a messenger, nor a Brâhmana, nor a king who is
10 not a king, should kill. (326).

Yâjñavalkya, Verse 327.

**Finishing the protection[1], rising up, he should inspect the income and the expenditure personally. After that having looked into cases, and after having bathed, he may
15 eat at his pleasure. (327.)**

Mitâksharâ :—**Krtarakshah**, *finishing the protection*, of the city and of himself, also having made arrangements for the protection, every day in the morning **utthâya**, *rising up*, **swayameva âyawyayân pasyet**, *himself personally he should*
20 *inspect the income and the expenditure.* **Tato vyawahârân drshtwâ**, *after that having looked into cases*, at midday time, **snâtvâ**, *having bathed*, **kâmato**, *at his pleasure*, at the proper time, **bhuñjîta**, *he may eat.* (327).

Viramitrodaya.

25 For a king who has commenced one of the routine duties of the morning the Author mentions other morning duties

Yâjñavalkya, Verse 327.

Kritâ rakṣâh, one, of whom the protection, i.e. a protective action both divine and human of two sorts, has been taken. One of this
30 character is *krtarakshah*, 'of whom the protection rite has been performed', *samutthâya*, 'having got up' i. e. having refreshed; *swayamâyavyayau paśyet*, 'himself should examine the income and the expenditure'; *tato vyavahârân* 'after that the judicial trials,' which will be explained hereafter, consisting of four parts viz. the plaint, the
35 answer, and the rest, up to the stage of success or defeat; *drshtwâ*, 'having determined' i. e. having considered; at midday, *snâtwâ*,

1. *i. e.* the ceremony repeating the Rakshâ mantras &c.

'having taken his bath' ; *kâmato*, 'according to his pleasure' i. e. at his leisure, *bhuñjîta*, 'he may take his meals,' excepting such as has been prohibited. (327).

Yâjñavalkya, Verse 328.

The gold brought over by his agents, in the treasury houses, one should deposit. He should interview the spies thereafter, and the messengers he should send away, in company of his ministers. (328). 5

Mitākshara :—Afterwards **hiranyādikam**, *gold, &c.*, **vyâprtair**, *by his agents, i.e.*, appointed to bring gold, &c., **ânîtam**, *brought over*, after himself personally having inspected **bhâṇḍâgâreshu nikshipet**, *he should deposit it in the treasury house.* 10

After that **chârân**, *spies, i.e.*, trustworthy, and who have returned (from their work), **pas'yet**, *he should interview*, and those who were sent into the enemies' kingdom for ascertaining news in the disguise as ascetics, mendicants, &c., and moving in secret, **chârán drshtwâ**, *having seen the spies*, he may seat them at some place. 15

And, after that, he should interview **dûtān**, *the messengers.* The Dûtas, *i.e.*, those who openly are sent to other kings and go and return from that place (openly). 20

* Page 95.

They are of three kinds, Nisrshtârthâḥ, Sandishtârthâḥ, and S'ásanârthâḥ. Among these, the *Nisrshtârthas* are those emissaries who are competent to explain themselves the purport of the king's message, in their own words appropriate to time and place. Those who merely repeat the errand in the words told are *Sandishtârthâs*.[1] The *S'àsanaharâḥ*, however, are those who carry the edicts of the king. 25

These, who had been sent before and who had returned **mantrisañgatāḥ**, *being attended by his ministers, paśyet, he should see.* Having seen these envoys and having heard their report, he should send them out again. 328. 30

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1. Somewhat like heralds and couriers.

Yâjñavalkya, Verse 328.

5 10 15
Then, brought by the officers engaged for that purpose, gold and other things, *Bhândâgâre*, 'in the treasury house' i. e. in the treasury house he should deposit either himself or through his officers, as may be proper; by this has been pointed out that the treasury is one of the principal departments of an administration; *tataḥ*, 'then', *chârân*, 'spies', secret messengers of news who had returned, *paśyet*, 'he should see', and ascertain what they would relate. *Mantrisañgataḥ*, 'being in the company of ministers', he should send messengers in accordance with the strength or weakness of his enemies as communicated by the spies. He should despatch his messengers, with secret messengers for negotiations of peace or declaration of war. The plural in the word messengers is with the object of pointing out the three-fold division of messengers namely *nisṛshṭârtha*, *sandishṭârtha*, and *śâsanâhastaḥ* among these, one who himself is a spokesman of the affairs of his kingdom by proper regard to the country and time is known as *nisṛshṭârtha* ; one who communicates the verbal message to the other is a *sandishṭârtha*; one who carries the written communication of the king is *śâsanahasta.* (328).

Yâjñavalkya, Verses 329.

25
After that, he may divert himself as he may like, alone or in the company of the ministers; and having inspected his forces, he should have consultation with the commander of the army. 329.

30
Mitâksharà:—Afterwards in the afternoon, **swairam,** *as he may like,* according as he wished, alone, in the harem, **vihâri syât,** *he may divert himself,* **mantribhirwâ,** *or in the company of his ministers,* who were in his confidence, skilled in arts &c., accustomed to wits, surrounded by these, also by women possessing beauty, youth and accomplishments. As says **Manu.**[1]

35
"After taking his meals he may divert himself in the company of women in the harem ; and having diverted himself, at his pleasure he should again discuss the affairs of the state."

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1. Ch. VII. 221.

After that, dressed in a special uniform, and adorned with flowers, sandal paste, and ornaments, having reviewed the forces consisting of elephants, horse (cavalry), the chariots and foot-soldiers, **senápatinā saha**, *with the commander of the army,* with the commander-in-chief, regarding the protection of these forces appropriate to time and place, *he should consider,* **chintayet.** (329).

Yâjñavalkya, Verse 329.

Tataḥ, 'thereafter', *aparâṇhe*, in the mid-day, *swairam*, 'according as he liked' i. e. according to his desires, *vihâri antaḥpuram purastrìbhissaha Ekâki kridâyuktaḥ syât*, 'he may divert himself in the company of women in the harem all alone in sports'. *athavâ mantribhiḥ*, 'or in the company of ministers, such of them as had his confidence, and who were soft friends, he may divert himself. *Tataścha*, and after that, *balânâm*, 'of the forces' consisting of the elephants and the horses, *darśanam kṛtvâ*, 'having taken a review', *senânyâ*, 'with the chief officer of the army' *i. e.*, with the commander-in-chief, he should contemplate the proper ways about the preservation of his power by regard to the conditions of the country and time, as says **Manu**[1]: "After having had his meals, he may indeed divert himself in the company of women in the harem; having, according to his desire, enjoyed diversions, he should again resume the consideration of the affairs". By this the army referred to hereafter[2] by the word *daṇḍa*, has been shown to be an important part of the political organization. (329)

Yâjñavalkya, Verse 330.

Then having finished his evening prayers, he should hear the secret reports of the spies. Then with music and dancing he may enioy his meals, and should read sacred books also, (330).

Mitâkṣharâ :—Afterwards in the evening time, **sandhyâmupâsya,** *having finished his evening prayers.* Of that which as a general rule has been already ordained, a repetition again is that it may not be forgotten under pressure of business.

After that, in his interior apartments, **chárâṇâm gûdhabhâṣhitâm,** *the secret reports of those spies,* those whom he had

1. Ch. VII 221

2. See Verse 346.

already seen before, and had caused them to be kept seated in a particular place, with an arm in his hand. **S′ṛṇuyát**, *he should hear.*

As has been said by **Manu.**[1]

" Having performed his twilight-devotions, he should hear in
5 the inner apartment well-aimed, reports of secret reportes and the doings, of the spies.

After that, with music and dancing, having divreted for some time and entering a separate apartment, **bhuñjîta**, he may take his meals, *vide* the text.[2]

10 " Having gone to another secret apartment and bid those people go, he may go for the meals, enter the harem, along with women."

Thereafter, that these may not be forgotten he may, according to his capacity, *repeat the sacred texts*, **swádhyâyân paṭhet.** (330).

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15 **Viramitrodaya**

Having performed the evening prayers, from all the spies arrived after the afternoon, he should hear the secret reports, thereafter accompanied by singing, dancing, and sports and other diversions he should thereafter take his meals.

20 *Swâddyâyam*, the sacred texts', *i.e.*, the Vedas for the purpose of study, with a view to study, as appears from the use of the word *eva*. By the use of the word *cha* is included the hearing of music. (330).

Yájñavalkya, Verses 331, 332, 333.

**He should retire with the sound of musical instru-
25 ments, and wake up also in the same manner. Then he should think over the scriptures, after having awakened from sleep, and then also all other duties to be performed. (331).**

**He should dispatch his spies after that to his own
30 and to others, with honours. By the Ṛtvij, Purohita, and A′chârya being blessed with the benediction., 332.**

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1. Ch. VII. 223.
2. Manu Ch. VII. 224.

Having seen the astrologers, and physicians, he may give them a cow, gold, and land, and household accessories, and then to the s'rotriyas, houses as well. 333.

Mitâksharâ :—After that, **tûrya**, *s'ankha*, **ghoshena**, *with the sound of musical instruments*, like conch-shell, **Samvis'et**, *he may retire*, *i.e.*, go to sleep; **tathaiva**, *and in the same manner*, *i.e.*, with the sound of musical instruments and the like, **pratibudhyet**, *he should wake up*. After having arisen, alone, during the last quarter of the night, **S'âstrâni chintayet**, *he hould contemplate the scriptures*. **sarvakartavyatâscha**, *and also all other* duties*, viz., all the matters.

This, however, has been stated in regard to one who is in the enjoyment of normal health. But one not in good health, should appoint another for all these acts. As says **Manu**[1].

"These rules a king should observe when in good health, but, if he be unwell, he may entrust all these to his chief minister." (331).

Afterwards, while still there, those in whom he had confidence **swân chârân**, *his own* spies, having honoured them with gifts, honours, and other marks of regard, **sweshu**, *to his own* feudatories and officials in charge of provinces, and **anyeshu cha**, *to other* kings also, **preshayet**, *he should despatch*, for the purpose of finding out their plans of action.

*Page 96.

After that, having performed the morning prayer, and offered his oblations to the fire, **purohitartwigâchâryâdibhirâsibhirabhinandito**, *being felicitated with the benedictions of the Purohita, Ritvijas and the A'chârya*, **Jyotirvido drshtwâ**, *and having seen the astrologers*, and from them having *assertained* the positions of the planets &c., and having directed the purohitas &c., to perform the propitiatory rites and, **vaidyañs'cha drshtwâ**, *and having seen the physicians*, and having told them the condition of his own bodily health, and having directed, the prescription of remedies, **gâm**, *a cow* i.e., a milche cow, **Kâñchanam, mahim cha**, *gold and land* also, and **naives'ikâni**, *household accessories*, also such as may be useful at a marriage, viz. ornaments for a bride etc., *grhâni cha*, and **houses**

1. Ch. VII 226.

whitewashed with lime, **s'rotiyebhyo**, to the *s'rotriyas,* to the scholars of the Vedas the Brâhmaṇas, **dadyât**, *he should give* ; this applies to each one of the above. (331-32-33.)

Viramitrodaya.

5 *Turyaghoshena*, 'with the sound of the music' *i. e.* with the accompaniment of musical instruments, *tathaiva*, 'in the same manner,' with the sound of music i. e. *pratibudhyeta*, 'he should wake up'. By the use of the word *cha* be may be awakened by the singing, by the praises of the bards and singers, *swabudhyâ śâstrâni*, 'by his own 10 efforts', and in accordance with the *śâstra*. the bundle of duties he should 'contemplete' i. e. consider. (331).

Yâjñavalkya, Verse 332 (1).

Then while yet there in his own place like the harem etc., *sweshu*, 'in his own' place like the harem, etc., *anyeshu*, 'of others' i. e. in the 15 foreign territory, he should despatch spies after conferring on them gifts, honors, and other signs of regard. By the use of the word *cha* are included the Śrauta and Smárta performances viz. the offering of oblations to the fire and the performances of the sandhyâ worship. 332 (1).

Yâjñavalkya Verses 332, 333.

20 *Ṛtwiks*, etc. as have been described[1] before, with their benedictions, *abhinanditaḥ*, *'pleased'*, greeted, *jyotirvidaḥ*. i. e. the students of the stars i. e. *jyotishikân*, 'astrologers', *vaidyân*, i. e. medical men, seeing these, and from them having ascertained the condition of the planets, and of his body, and consequently having directed the perform-25 ance of graha sacrifice, useful for the grahaśânti, and the use of the medicine, useful for bodily health, and having bestowed on the purohitas and s'rotriyas, *gâm*, *kânchanam*, *mahîñcha*, 'cow, gold, and land also,' he should also give articles useful for a marriage, such as ornaments for the bride and the like, and also houses. By the use of the first 30 *cha*, are included things useful for the performance of the *upanayana* and other rites, and by the use of the word *tathâ*, also, are included Brâhmaṇas other than the *śhrotriyas*. By the second *cha*, are included the materials for the grahas. Moreover, these performances having to be performed daily, whenever possible, oneself should observe them. 35 When however, it is not possible, some of them may be got done by a proper Brâhmaṇa. *Yadâhû* as *they* say "this course of conduct should be

1. Verse 35 p. 127. 2. Manu VII. 32.

perform when free from disease; if he be unwell, all this may be delegated to the chief of the ministers" (332–333.)

Yâjñavalkya, Verses 334.

Towards Brâhmaṇas forebearing; towards his friend, without duplicity; towards his enemies, angry; should be a king, to his servants and subjects, as a father. (334.)

Mitâksharâ—Moreover, **Brâhmaṇeshu**, *towards Brâhmaṇâs*, although insulting him, **kshamî**, *forbearing*, having for bearance; **snigdheshu**, *towards friends*, who were affectionate such as friends and the like **ajimhaḥ**, *without duplicity*, not crooked, **krodhanorishu**, *he should be angry towards enemies*, **bhṛtyawargeshu prajāsu cha**, and *towards the whole class of servants and subjects*, by promoting their welfare and by removing what is injurious to them, **pitâ**, *like a father*, full of kindness and mercy, **syât**, *he should be*, this is to be connected with all, with every one of the above phrases.

Viramitrodaya.

The Author mentions another duty of the king greater than all

Yājñavalkya, Verse 334.

Râjâ 'a king', *Brâhmaṇeshu*, towards the Brâhmaṇas, even though they have committed an offence; *kshamâvân*, 'forbearing;', *snigdheshu*, 'towards friends' i. e. to persons who are friendly, and relations. *ajimhaḥ*; 'without duplicity' i. e. not crooked; *arishu*, 'among enemies', *krodhanaḥ*, 'angry' i. e. by habit irate; *bhṛtyavargeshu*, 'towards the class of dependents such as sons, servants etc.,' *prajâsu*, 'towards the subjects' i. e., towards the citizens.—By the use of the word *cha*, those who have surrendered themselves to his mercy,-*piteva*, 'like a father' i.e., entitled to protect .and control their manners and habits; *syât*, 'he should be'. (334.)

The Author mentions the fruit of governing subjects

Yâjñavalkya, Verse 335.

From their meritorious deeds he takes the sixth part by protecting them with justice; since the greatest of all gifts is the protection of the subjects. (335).

Mitâkshara ;—**Yasmânnyáyena**, *because by justice, i. e.* according to the method in the **s'âstra**, **prajâh paripâlayan**, *protecting subjects*, **puṇyât**, from *meritorious deeds*, accumulated by the subjects who have been so protected, **shadbhâgam**, *a sixth portion, i.e.*, the sixth part, **âdatte**, *he takes*, because, of all gifts like those
5 of land and the rest, **prajánám paripâlanam adhikam**, *protection of subjects is of greater fruit*, therefore, towards subjects just as father, so he should be; is the connection with the past. (335).

Yâjñavalkya, Verse 336.

10 **By cheats, theives, men of bad livelihood and of violent deeds, and the rest, when troubled, he should protect his subjects; from the Káyasthas, particularly. (336.)**

Mitâkshara:—**S'aṭhas**, *cheats*, deceits, those who, by getting into confidence, take away the property of another by
10 defrauding them; those who take away in secret are, **taskaras**, *thieves*, **durvṛttâh**, *men of bad livelihood*, such as jugglers, gamesters, &c. *Sahaḥ*, means force ; by force whatever is done is Sâhasam. Where the Sâhasam is *mahat* or great, it is called Mahâsâhasam. Those who live by this great force are called
15 **Mahâsâhasikas**, *of violent deeds, i.e.*, those who take away openly by force

By the word **âdi**, 'and the rest', are included persons who are hereditary conjurers, and live by that profession.

By these **pīdyamânâh**, *troubled, i.e.*, oppressed, **prajá**
20 **rakshet**, *the subjects, he should protect.* **Kâyasthas**, accountants as well as scribes. Oppressed by them the subjects, one should **vis'eshatah**, *specially*, protect, from their oppression. Because, they being the favourites of the king, and being excessively cunning, and because they are most difficult to be controlled. (336).

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25 **Viramitrodaya**

With a view to point out the protection of subjects as a principal one among the duties of a king, the Authour mentions the highest fruit from the protection of subjects.

Yâjñyavalkya, Verse, 335 336.

Râjâ, 'king'; *nyâyena*, 'by justice' i. e. by the path in accordance with the S'âstrâ; *prajâh'*, 'subjects'; *pari*, 'on all sides', about; *sarvatobhâve*, 'by all means', i. e. on all sides, namely by doing what is good, and by preventing what is bad ; *pâlayan*, 'by thus protecting', 5 *kṛtât*, 'from the acquired', *puṇyât*, 'meritorious virtue'; *ṣhadbhâgam*, 'the sixth part' i. e. one sixth portion, '*prâpnoti*, 'he gets, *yataḥ*, 'since', *prajânâm paripâlanam*, 'the protection of the subjects' is capable of yielding greater merit, meritorious rewards, than all other donations, i. e. the donations of a weighment[1]; therefore from the *châṭâs* i. e. cheats 10 and the like, and in particular from the writers authorized by the king viz., *Kâyasthas* &c. when oppressed, he should protect the subjects, i. e. free them from oppression.

Châṭas, 'cheats,' by deceipt taking away others' property; *taskarâḥ*, 'thieves', *durvṛtâḥ*, 'men of bad conduct' such as gamblers and the like; 15 *mahâsâhasikâḥ*, 'men of violent deeds', men who commit violent actions which would jeopardize the lives of others; by the use of the word *âdi* are included those, who accept bribes and the cheats etc stated by **Manu**[2] :— By the use of the word *cha* are included those authorised by the corporations. By this has been indicated the people hereinafter to be 20 described as a part of an administration. (335–336).

Yâjñavalkya, Verse 337.

Being unprotected, whatever little offences the subjects commit, from that verily goes to the king the half, inasmuch as he takes taxes from them. (337). 25

Mitâksharâ:-Arakṣhymânâḥ prajâḥ, *unprotected subjects,* **yatkinchit kilbiṣham,** *whatever little offence* like theft, adultery etc.,**kurvanti,** *commit,* **tasmât,** *from that, i.e. from the* sin, **ardham nṛapateḥ,** *half to the king*, goes as his share, **yasmâdasau,** *because he the king*, in consideration of protection, **karân gṛṇhâti,** *takes* 30 taxes, from the subjects. (337).

Viramitrodaya.

The Author mentions the fault in not providing for the protection of the subjects

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1. This is the rite under which one gets himself weighed in silver and gold, and the amount is distributed as a donation. It is called तुलादान.

1. Ch. IX, 258,

Yâjñavalkya, Verse 337.

Arakshamâṇâḥ, 'not protected', *prajâ*, 'subjects', *yat kinchit*, 'whatever a little', *chouryâdikam*, 'such as thefts' etc., *kilbiṣham*, 'offences', *pâpam*, 'evil deeds', *kurvanti*, 'they perpetrate', *tasmât*, 'from
5 that' i. e. from the sin, *ardham*, 'half', of the demerit, *nṛapateḥ*, 'of the king', *bhavati*, becomes.

Here the oblative is in the sense of the genitive. By the use of the word *tu*, 'however', from the meritorious acquisitions sixth is taken off.

It may be said that by saying that the sixth of the meritorious
15 virtues and the half of the evil deeds accrue to the king, there is an incongruity, so the Author says :—

Asau, 'this', *râjâ*, 'king', *rakshaṇârtham*, 'for protection', *karam gṛahṇâti*, 'levies taxes', *tasmât*, 'therefore', it is but proper that there should be a transmission of half the sin. In the case of meritorious
10 acquisitions, however, even by the king engaging himself in the matter of protection of the subjects, no money payment is made ; therefore a sixth of the meritorious merit is the quantity transmitted. (337).

Yâjñavalkya, Verses 338-339.

Those who are placed in a responsible position in
15 his kingdom, of them, having known through the spies the conduct, the king should honour the righteous, and punish the opposite. (338).

Those who subsist on bribes, after having deprived them of their wealth, he should banish them;
20 *Page 97. after endowing, them with donation, honour, and with hospitality, he should always make the S'rotriyas settle (in his kingdom) (338-339),

Mitâkṣharâ :—Of those appointed by the king on the posts
25 of authority **vicheṣhṭitam**, *the conduct*, i.e. the behavior **châraiḥ**, *through the spies*, possessing the qualities described above, having properly known; **sâdhun**, *the righteous*, officials who are well-behaved **sammânayet**, he *should honour*, with donations, honour and hospitality; **viparitân**, *and the opposite*, whose conduct is bad, the
30 king, after investigating fully into their misdeeds, **ghâtayet**, *should punish* them, according to the extent of their guilt. (338).

And again, those **utkochajivinaḥ**, who *live by bribe-taking*, should be deprived of thier wealth, and the king should banish them from his kingdom. While **s'rotriyân saddânamânasatkâraiḥ**, *the s'rotriyas, with grants, honour, and hospitality*, he should **sadaiva**, *for all times*, **vâsyet**, *induce to settle*, in his kingdom (338-339.) 5

Viramitrodaya
Yâjñavalkya, Verses 338-339.

In the kingdom, those who are employed in the matter of collecting rents by the king, their actions, all these, good or bad, having scertained through spies, those who are well behaved should be honoured 10 by donations, honours and other respectful treatment. Those who act the other way i. e. who are ill disposed, the king should punish, when the offence deserves punishment, i. e. when the offence deserves corporeal punishment. Elsewhere, however, the punishment should be according to the offence. This is the purport. Therefore, the word *tu* is 15 with a view to point out their degradation. It has been stated in matters of judicial administration such as deciding suits etc. the recovery of money should be by lawful means, *upajivinaḥ*, 'those living by that,' i. e. those who have been appointed as officers, those, should be deprived of everything and should be banished i. e. should be driven out of the territory. 20 *S'rotriyân*, 'learned men' i. e. students of the branches of learning. By means of honour and the like, he should induce them to reside always. *Sammânaiḥ*, 'by good treatment' i. e. by salute, by standing, and by greeting, and by following them when departing, pleasing them in these ways. *Satkâraḥ*, 'honourable treatment' i. e. investing them as priests 25 in sacrifices etc. (338-339).

Yâjñavalkya, Verse 340.

Through unjust ways, the sovereign who from his kingdom increases his treasury, he not long afterwards, bereft of good luck, goes to destruction along with his kinsmen. (340.) 30

Mitâksharâ:—**Yo**, that sovereign, *who* **swarâshtrât**, *from his own kingdom*, **anyâyena**, *through unjust ways*, taking wealth increases his own treasure, **so achirât**, *he not long afterwards*, i. e.

soon, indeed **vigatas'riko,** *being bereft of good luck,* with lost wealth, along with his kinsmen, goes to destruction. (340.)

Yâjñavalkya, Verse 341.

The fire arising from the heat of the sufferings of the 5 subjects dose not cease without fully burning the family, fortune, and life also, of the king. (341.)

Mitâkṣharâ:—Prajânâm, *of the subjects,* **pidanena,** *by suffering* caused by robbers &c., **yah santâpaḥ,** *that heat which arises through it,* **tasmât udhbhuto hutâs'ana iva,** is *like the blazing phy-* 10 *sical fire arising from that* ; by reason of its causing intense heat, the heap of misdeeds is expressed by the word *hutàs'ana* (the consumer of the oblations) ; **râjñaḥ kulam s'riyam prâṇânscha, adagdhwâ,** *not without destroying the family, fortune, and life of the king. i. e.* without leading to destruction **nanivartate,** *does not cease.* (341).

15 **Viramitrodaya.**

The king should not take money from the subjects by illegal means, nor should he trouble them by imprisonment or beating; thus intending, the Author says

Yâjñavalkya, Verses 340 341.

20 *Anyâyena,* 'by illegal means', i. e. by punishing those who ought not to be punished and by recovering more taxes'; *Svakośam,* 'one's own treasury', i. e. wealth *vardhayet,* 'increases'. 'he immediately *Sabândhavaḥ* along with his relations,' i. e. with the sons etc. deprived of his wealth and deposed from his kingship, perishes. By troubling, 25 viz. by imprisoning and beating the subjects, and otherwise giving them trouble, that rage i. e. pain which is created from that, when intensely developed, the fire which is created in the form of anger of the subjects, or in the form of illegalities of the king, without burning the families of the king i. e. destroying the families of the king, does 30 not abate. (340–341).

Yâjñavalkya, Verse 342.

That very duty which exists for a sovereign for the protection of his own country, that very one in entirety, he incurrs when he brings under his sway another kingdom. (334).

Mitâkṣharâ :—For protecting his own people according to just laws, whatever duty exists for the king, all that for the reason to be hereafter stated, **pararâṣhṭram vas'am nayan,** *one bringing another people under his sway,* i. e. assimilataing to his own, **âpnotî,** *he incures,* one sixth share of their merits also. (342). 5

Viramitrodaya.

Even when the troubling of other nations has been laid down as a necessity under pressure how can the obstruction of other's territories be proper ? so the Author says

Yâjñavalkya, Verse 342. 10

Vas'am nayan 'after subjugating them,' he should merge them in one's own.

Moreover, with a view to subjugate a foreaign nation, ways which have been laid down such as troubling their subjects, killing, just as in the case of sacrificial beasts have been ordained, it is unobjectionable; 15 this is the meaning. (342)

Yâjñavalkya, Verse 343.

In whichever country, whatever be the customs, laws, and family ursages, those verīly should be maintained by him, when the country has come under his control. (343). 20

Mitâkṣharâ:—Moreover, when an enemy's country has come ueder his control, then he should not make an intermixture of the customs and laws of his country. **Yasmin des'e,** *in whichever country,* **ya âchârah,** *whatever be the customs,* **kulasthitirvyawahâro wâ,** *or family usages and laws,* as they were before, those should be maintained 25 by him in the same state, unless otherwise repugnant to the S'âstras. By the expression **yadâ vas'amupägata** etc., *when the country has come under his control,* is shown that before the country coming under his full control, there is no rule (because it is in a state of war still). As has been said[1]. 30

"Having obstructed the enemy, he should encamp, and his kingdom, he should harrass; and should frequently pollute the corn, water, and the fuel." (343).

1. By Manu Ch. VII. 195.

Viramitrodaya

After subjugating, giving trouble to the subjects of that territory is against the ordinance; intending this, the Author mentions the duties of a king in regard to a nation which has been brought under subjugation

5 ### Yâjñavalkya, Verse 343.

When this foreign country has been brought under one's own sway, then up to that time whatever the customs and the usages, such as marriage with a maternal uncle's daughter &c. were prevailing in the
10 country, these customs and usages in that country should be maintained. In a particular country whatever may be the usage as to public transactions such as the levying and recovering of taxes, that should be matained in the same manner at that place. (343)

Yâjñavalkya, Verse 344.

15 **Based on mantra as the kingdom is, therefore the mantras should be kept well protected; so that, of it, the acts, should not be known, until the appearance of their results. (344).**

Mitâkṣharâ :—As "along with them, should contemplate
20 the kingdom". thus has been stated before.[1]

*Page 98. **mantramulam râjyam**, *a kingdom is based on mantra*, **tasmânmantram**, *therefore the mantra*, with efforts, should be made as well **surakṣhitam**, *very carefully gaurded*, **yathâ**, *so that*, **asya**, of him, *i. e.*, of the
25 king **karmaṇâm**, *of acts*, such as peace, war, and the like, **âphalodayât**, *until the appearance of results*, others should not know the mantras. (344).

Viramitrodaya.

Moreover,

30 ### Yâjñyavalkya, Verse 344.

Mantrah, 'secret Counsel,' will be stated hereafter *tanmulam*, based on that' i. e. dependent on that, is the stability of a kingdom. Therefore all counsel should be made with perfect secrecy. The Author explains how it should be kept carefully guarded. In such a way:that the result
35 of the king's actions, such as peace, war, etc., should be known to none

1. See Verse 312.

excepting those who have been admitted into confidence until the accomplishment of the result. (344).

Yâjñavalkya, Verse 345.

An enemy, a friend, a neutral, an adjoining one, the one next to him, and the one beyond, should be thought of in due order by means such as friendship and the like. (345) 5

Mitâksharā :—Moreover, **ariḥ**, *enemy*; **mitram**, *a friend*, an ally. One different from both these, is **udâsinaḥ**, *a neutral*, unconcerned. These three again are three-fold: Born, Artificial and Natural. Among these is a *'born enemy'* such as, half brothers, 10 uncles, and their sons etc. 'An artificial enemy' is one of whom some wrong has been done, or by whom some wrong has been done. 'A natural (enemy)' is the ruler of an adjoining country. " An inherent friend' is a sister's son, a father's sister's son, a mother's sister's son, and the like. ' An artificial friend ' is one who has done a good turn, 15 or towards whom some good has been done. 'A natural friend' is the ruler of a state next beyond the adjoining state.

Free from the characteristics of inherent and artificial, friends and enemies, is an inherent ' unconcerned ' and an ' artificial unconcerned'. A ' natural unconcerned' is the ruler of the country 20 which is intervened by two other kingdoms.

The enemy is fourfold on account of its division into (1) *Yâtavya*, who is to be harassed, (2) *Uchchḥettavya*, who must be extirpated, or uprooted, (3) *Pīḍaniya*, who is to be troubled, and (4) *Kars'aniya*, who is to be humbled. There, a ruler of an adjoining 25 country, is *yâtavyaḥ*, to be harassed. The king who is addicted to vice, who is weak in force, who has became averse to worldly business, who is without fortress, has no allies, is not strong, *Uchchḥettavyaḥ* to be uprooted. One wanting in *Mantra* and force is *Pīḍaniya*, to be troubled. One who has powerful allies and strong forces is *Kars'aniya*, 30 to be weakened. As says a **text** :—

" A complete extirpation by harassment, controlling the forces, and weakening, they say, is by exacting penalty from his treasury, thus it has been said. "

A friend is two-fold : One who is to be strengthened, and one who is to be weakened. One weak in money and forces is *Bṛṇhaṇīyam,* to be strengthened. Oṇe strong in finance and forces is *Kars'aniyam,* to be weakened.

5 **Anantaraḥ,** *one adjoining,* **Tatparaḥ,** *the one next to him,* and **Paraḥ,** *the one beyond.* The Author mentions, a natural enemy, a natural friend, and a natural neutral respectively. A close neighbour is a 'natural enemy.'

The one next to him is a ' natural friend ' or ally. The one 10 still beyond, 'natural neutral'. The rest being well-known, have not been described here, again.

This **Maṇḍalam kramaśaḥ chintyam,** *circle of* neighbouring powers *should be thought of in due order,* i. e, their intrigues should be got known, and having known, **Sāmâdibhir-** 15 **upāyaiḥ** to be described later on, he should adjust *by means of negotiations and the rest.*

Thus, in front, in the rear, and on the flanks, three each, and himself the one, thus this circle consisting of thirteen kings, is called the ' royal circle ' in the shape of a lotus. In the above 20 enumeration the unconcerned are included. *Pārṣhṇi-grâha, Âkranda, Âsâra &c.* and are included in the enemies, friends, and neutrals Their difference in terminology has been mentioned in other works and so have not been separately stated here by the Lord of the Yogis. **(345).**

Viramitrodaya

25 The Author mentions the mantra itself

Yājñavalkya, Verse 345.

Anantaraḥ, ' neighbour ', the king of a country which is closely contiguous to one's own region, and who is on inimical terms, *tatparaḥ,* ' one beyond him ', *i.e.*, the king of a country which is closely contiguous 30 to the country of the enemy, is a friend, and the king of a country which is closely contiguous to the region of a friendly king, is indifferent. These three in their order when situated, on the East and the rest of the directions making up in all twelve, the whole group would make up a circle of twelve. That circle should be so arranged that by 35 means of the expedients of peace and the rest, they should be incapable

of doing any harm to oneself, the king should consider these ways by delibration, in short viz. such and such a one should be brought under control by such and the like means should be thought over. This itself when done with deliberation is meant by the word *mantra*. This should be remembered. The enemy and the rest of the foreigners situated on the rear are included among these, and therefore the Author has not separately mentioned them. All the mandalas have been also dealt with there, and for fear of polixity have not been mentioned here. (345).

" By peaceful negotiations and other means," so has been stated before.

Now the Author mentions these means

Yâjñavalkya, Verse 346.

The means are *Sāma* peace, *Dāna*, presents, *Bheda*, division, and *Daṇḍa*, force of arms as well. When properly employed they lead to success, while force of arms is the last course when any other is not possible. (346),

Mitâksharâ :—**Sâmaḥ**, peace, *i.e.*, pleasant talk; **dânam**, *presents*, such as of gold and the like ; **bhedaḥ**, *division*, *i.e.*, causing splits. That consists among the neighbouring kings of causing enmity with each other. **Daṇḍaḥ**, *force of arms*, *i.e.*, causing injury. By secret and open means commencing with the deprivation of property leading upto killing.

These *Sâma* and the like means by a blockade, etc., these, however, according to country, time &c., **samyak prayuktâḥ**, *when rightly employed*, **siddhyeyuḥ**, *should succeed.* Among these **daṇḍastwagatikâ gatiḥ**, the *force is the course when any other is not possible,*—as long as any other mode is possible, it should not be employed. Moreover, this is in regard to those who are to be harassed (*pīdaniya*), or who have to be weakened (Kars'anviya), With regard to those against whom an attack has to be led (*Yâtavya*), or one who has to be extirpated (*Uchchhetavya*), force alone is the principal.

These (modes) *Sâma*, &c., are not only applicable in regard to the affairs of state, but also they are the resorts for every day dealings of the people. Thus "Study, O child, study, I shall offer you *modakâs*; or I shall give these to another, and pull out thy ears.[1]

* Page 99.

5

Viramitrodaya.

While mentioning *sâma* and the other means, the Author states the result of the mantra

Yâjñavalkya, Verse 346.

10 *Sâma*, 'peaceful negotiations' and the other means; *samyak*, 'well', *i.e.*, in accordance with the rules of the *mantra*; *prayuktâḥ*, used *i.e.*, brought in practice; *sidhyeyuḥ*, 'become successful,' *i.e.*, have their fruits realized. But among these, daṇḍa is an inevitable course invariably associated with the impossibility of any other course, and therefore 15 is the last means. Therefore, if other means exist, *daṇḍa*, *i.e.*, punishment shonld not be used. This is the substance.

Sâma, 'negotiations', *i.e.*, pleasant talk, etc., *dânam*, 'gifts', *i.e.* of gold, etc., *bhedah*, 'split', *i.e.*, among the enemy and the neighbouring kings, creating mutual enmities; *daṇḍaḥ*, 'punishment', *i.e.*, 20 killing by attacking kingdoms and the like; by the use of the word *cha*, four times, in an indiclinable form, it has been stated that the four means according as may be possible, independent of each other, are some times intertwined with each other, may be used for the production of result. (346).

25

Yâjñavalkya, Verse 347.

Alliance and war, as also marching, camping and seeking protection, and bifurcation; these expedients he should employ appropriately. (347).

Mitâksharâ:—Moreover **sandhiḥ**, *alliance*, i. e. making an 30 adjustment; **vigraha**, *war*, i.e. doing an injury; **yânam**, *marching*, i.e. advancing against the enemy, **âsanam** *camping*, indicative of contempt, or indifference; **samśrayaḥ**, *protection*, i.e. seeking protection

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1. Here the four feet of the verse illustrate all the four modes; thus: first a gentle approach, *Sâma*, then an offer, *dâna*, then threat that others may get the benefit, *bheda*, and lastly the threat of punishment, *daṇḍa*.

of a stronger one. **Dvaidhi-bhâvaḥ**, *bifurcation*, i.e. his own forces dividing in two.

Etân, *i. e.* these alliance and the rest, **guṇân**, *expedients*, **yathâvat**, *appropriately* i.e. by regard to place, time, power, friend, &c., **kalpayet**, *he should employ*. (347). 5

Viramitrodaya

Moreover

Yâjñavalkya, Verse 347.

We should not do any harm to each other, such mutual adjustment is *sandhi* i. e., peace; *vigraham*, 'split' i. e., war; *yânam* 'attack' i. e., 10 setting out towards an enemy; *âsanam*, 'camping' i. e., remaining indifferent; *saṅśrayaḥ* 'shelter', taking shelter of a powerful king; *dwaidhibhâvaḥ*, 'split', i. e., making two powerful opponents follow oneself by separate talks and other means. As they say: "Of two powerful enemies as opponents, carrying on one's own negotiations with them, one 15 should behave in a course of duplicity like the eye of a crow, without being found out".

These have been technically known as the six qualities, *yathâvat*, 'according as stated', and having regard to time, country, capacity, and friendship and the like, one should employ i. e., make use of them 20 severally. By the use of the word *tathâ*, 'also', has been indicated that what is stated in the preceding word is good. By the use of the word *cha* has been shown the non-feasibility of these means. (347).

The Author now mentions the (proper) times for marching

Yâjñavalkya, Verse 348. 25

When rich in corn and provision is the enemy's country, then should one march; and also when the enemy is weak and when, one himself has spirited men and animals. (348).

Mitâkshara :—**Yadâ**, *when*, **pararashṭram**, *enemy's* 30 *kingdom, is* **sasyaiḥ**, *with corn, such as rice etc,* **guṇaischa**, *and also in provision,* such as accessible water, fuel, fodder, &c. **upetam**, *rich* (*with corn* &c.,) and when the enemy is **hinaḥ**, *weak* in forces &c.,

âtmā cha hṛshtavâhanapūrushaḥ, *and one himself has spirited men and animals.*

Vâhnâs are horses, elephants and the like. These and *Purushas* (make the compound) 'animals and men.' *Hṛshtâḥ* 'spirited' are the animals and men, of whom, he, as aforementioned. **Tadâ** *at such time,* **pararâshṭram,** *enemies' territory,* in order to absorb it into his own **vrajet,** *one should march against.* (348)

Viramitrodaya.

Ignoring the details as regards the time of peace, etc. The Author
10 mentions the time for an attack

Yâjñavalkya, Verse 348.

Sasyaiḥ, 'with crops', such as paddy, etc., *gunaiḥ,* 'provisions', such as water, fuel, etc. ; *pararâshṭram,* 'enemy country' when it is full of it, and when the enemy is wanting in the matter of conveyances, etc.,
15 and when oneself is armed with efficient conveyances and warriors, at such a time one should set out for a conquest. By the first *cha* is added the enemy's friend. By the second *cha* is included one's own friend. (348).

If by reason of the rise of beings being under the control of
20 destiny, if when destiny is favourable, then of itself verily the enemy's kingdom and the rest will come under control;

An objection

if however it is not (propititious), then notwithstanding human efforts, it will not be so ; hence it is futile indeed—this trouble of marching against an enemy &c.
25 To this the Author says

Yâjñavalkya, Verses 349.

In providence and in efforts of men rests the fulfilment of efforts. Of these, providence is the manifest, and human effort of the former birth. (349).

30 **Mitāksharā** :—**Karmasiddhiḥ,** *the fulfilment of efforts,* i.e. getting the fruit in the shape of either as desired or not desired. That not merely **daive,** *in destiny,* **vyavasthitâ,** *rests* **Purushakâre,** but also *in human effort.* Seen in the world, such

being the like experience and the uselessness of medical and other sciences also.

Moreover, in the absence of human effort the destiny also is of no use, and so the Author says **Tatra daivan**, *there the destiny*, etc. since the acquisitions of the former birth is itself called destiny. 5 Even from small human effort may arise great fruit, therefore **Abhivyaktam paurusham paurvadehikam**, *the manifestation of human efforts of the previous birth* is *Karma* i. e. destiny. Therefore, in the absence of human effort, destiny has no use, and so in the human effort exertion should be made (349.) 10

Now the Author mentions other opinions

Yâjñavalkya, Verse 350.

Some, on account of destiny, or on account of accident; on account of time, and on account of human effort, or in combination; some expect the resulting fruit, 15 these with keen intellect. (350.)

Mitâksharâ:—**Kuchit**, *some*, the fruit, in the form of what is desired or not desired as resulting *from* **daivât**, *destiny*, alone. Others **swabhâvât**, *on account of an accident*, i. e. of itself it happens, and it does not stand in need of any cause, Others **kâlât**, 20 *on account of time*; while some **purushakâratah**, *on account of human effort* alone. The Author gives his own opinion :

Of destiny &c. **sañyoge**, *in the combination* i.e. by a concatenation of the three results fruit ; thus **kusalabuddhayah**, *men of keen intellect*, such as **Manu** and the rest, think. (350.) 25

By means of any one of these separated by itself, fruit is not *Page 100. obtainable; So the Author shows by an illustration:

Yâjñavalkya, Verse 351.

As verily by one wheel alone of the chariot there can be no motion; even so, without human effort, the destiny 30 does not succeed. (351).

Mitâksharâ:—Here nothing is obscure. (351)

Viramitrodaya.

It may be said :

Indeed, the mantra, the application of the means or the operation of the six measures are useless; since the prosperity and adversity of 5 beings is under the control of destiny. So the Author says.

Yājñavalkya, Verse, 349, 350, 351.

Daive 'in the divine influence'; *purushakâre*, 'human efforts,' *karmasidhihih* 'accomplisment of acts, i. e. the acquisition of of the results of actions; *vyavasthita* 'has been declared' by adjustment, 10 *vâ bhedena* 'or has been particularly stated.' *tatra*, 'there' i. e. between these tw *paurvadehîkam*, 'pertaining to or in the from of invisible results pertainining to the last birth is known as *daiva*, 'luck', while that which is manifest in this body, and which is visible and being executed such as the fight etc. in the form of other activities of men is known as *pourusha*, 15 'human efforts.' The use of the word *cha*, is inclusive of time and inherent qualities stated hereafter. Their characteristics being plain have been ignored. (349.)

Yājñyavalkya, Verse 350.

The Author points out the double sidedness of the disputants by 20 *kechit* etc. From merely divine dispensation or luck some expect results, i. e. they assume that the sesulting fruits are entirely dependent upon luck alone, and some to inherent nature, without any cause, expect the result,. This is the connection everywhere, *kethit kalat*, 'some from time' i. e. time alone; and some however to human efforts alone, such as the 25 mature results of a sacrifice and so on. Some however, of keen intellect i. e. who are endowed with mature thinking, by a combination of time, luck, and human efforts i. e. by a reciprocal union of all these expect the result. It should however be seen that by regard to the inherent nature of a thing its results are realized. So in the **Matsyapurāṇa** "Luck, human 25 efforts and time, Oh the best of men ! these three are for the man who is learned, intended for a fruition." By the use of the experience of the keen in intellect has been shown that the proposition which has been stated is the last that could be deduced, and therefore the Author confirms it by an illustration. The word *:hi* is used in the sense of *cha*, and is connected 30 with the word *daiva* by that the 'time' is included. *Na sidhyati*, 'does not fructify', *i.e.*, does not produce results. This moreover has been stated, as it is useful to the context. In reality, however, it should be

remembered that each one by itself without a reciprocal combination can never reach accomplishment. (349-351).

'That the enemy's country should be marched on' has been mentioned above[1]. Acquisition is three-fold: the acquisition of gold, the acquisition of land, and the acquisition of allies. Among these 5 the acquisition of allies is the highest. Therefore, to get it, an effort should be made. The means to get it, is speaking the truth. Therefore the Author says

Yâjñavalkya, Verse 352

As the acquisition of allies is superior to the acquisi- 10 tion of gold, or of land, therefore, he ehould strive to secure it, and scrupulously maintain the truth, (352).

Mitâskharâ:—As hiraṇyabhumilâbhebhyaḥ, *than the acquisition of* gold or land, mitralabdhirvarâ, the acquisition of friends is better, therefore, tatprâptyai yateta, *one should* 15 *endeavour to secure it* i.e. should make an attempt. And by conciliation and the rest satyam cha rakshet, *he should maintain truth,* Samâhitaḥ, *scrupulously,* i. e. with utmost care, because *on truth* is founded the acquisition of friends. (352).

Viramitrodaya. 25

While pointing out that part of administration known as 'a friend', the Author declares the necessity of their acquisition

Yâjñavalkya, Verse 352.

Hiraṇyalâbhât, 'more than the acquisition of gold', and more than the acquision of land, the acquisition of a friend is superior. Therefore in 30 the acquisition of that, i. e., in securing a particular friend, one should endeavour. Therefore the Author mentions the principal duty namely *samâhitaḥ*, 'with care' i.e., always diligently. Whatever promise has been given to a friend, one should keep it truly, i. e., he should maintain it in its true aspect. In short there should be no inconsistency with what 35 has been promised. The plural in the expression *bhumilâbhebhyaḥ*, 'acquisition of land, which is indicative of *âdi* i. e., etc., is with a view to include the acquisition of ministers etc. (352).

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1. Verse 348.

Now the Author mentions the seven constituent parts of a kingdom 20

Yâjñavalkya, Verse 353.

The Lord, the ministers, the people, the fortress, the treasury, the Rod, as well as the allies, these are the Prakṛtis or constituents; (hence) the kingdom is said to have seven limbs. (353).

Mitâkṣharâ :—' Possessing great energy &c., ' as aforementioned[1] thus characterised is the Lord of the earth, **Swâmi; Amâtyâḥ**, *the ministers i. e.*, the advisers, Purohitas, and the rest. **Jano**, *the people, i. e.*, the subjects, like the Brâhmaṇas and the rest. **Durgam**, *the fortress i. e.*, the Dhanvadurga and the like; **kosahḥ** ; *the treasury i. e.*, accumulation of riches like gold and the rest; **daṇḍo;** *the Rod i. e.*, the army consisting of the four-fold forces, viz., elephants, horses, chariots, and infantry. **Mitrâṇi**, *the allies*, of three kinds, inherent, artificial, and the natural. **Etâḥ**, *these*, the Lord and the rest are the **Prakṛtis**, *constituent lements* of a kingdom; thus **Râjyam, saptângam**, *a kingdom is Saptânga* stated to have seven parts. (353).

Viramitrodaya.

The seven parts have already been stated; while stating these again in brief the Author mentions the duties of kings after their acquisition

Yâjñavalkya, Verse 353.

Swâmî, 'the king' i. e., Lord of the earth characterised by the possession of qualities such as great energy etc., *tadavâpti*, 'and the acquisition of that' is intended to be the special acquisition; *amâtyâ*, 'ministers' including the Purohita etc., *janâḥ*, 'the people', i.e., subjects known or indicated by the word *râṣhṭra*, nation; *durgam*, 'fort', such as the desert fort &c.; *kośaḥ*, 'treasury' i. e., accumulation of gold etc.; *daṇḍyo*, 'force', that by which punishment is administered, viz., the collection of elephants, horses etc.; *mitrâṇi*, 'friends' in the form of natural, inherent, and artificial; *etâḥ*, 'these' *prakṛtayaḥ*, 'elements,' are the basic principles of a kingdom. Possessed of these seven elements alone is a kingdom known as a kingdom with seven parts. *(353).*

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1. Verse 309.

Yâjñavalkya, Verse 354.

That, having obtained, the king should use the Rod against evil-doers; for in the form of the rod justice (dharma) itself was created formerly, by Brahmâ (354).

Mitâksharâ :—**Tat**, *that, i.e.*, the kingdom of such a type, 5
prâpya, *having obtained*, **durvṛtteshu**, *against the evil-doers*, like cheats, knaves, scoundrels, stealers of other men's properties and wives, and those who injure others. **Nṛpaḥ daṇḍam pâtayet**, *the king should use the rod.* **Hi**, *for*, **dharma**, *eva*, **daṇḍa rupeṇa**, *dharma himself in the form of Daṇḍa*, **purâ**, *formerly*—the word 10
Daṇḍa has here its etymological sense—**Brahmaṇâ nirmitaḥ**, *was created by Brahmâ.* This term *Daṇḍa* has the etymological significance. Vide this text of **Gautamâ**:[1] "The word *daṇḍa* Punishment is that which chastens; so they declare, with that, those who are not chastened, one should chasten" 15

Yâjñavalkya, Verse 354.

That kingdom with seven constituents, having acquired *durvṛtteshu*, 'to the evily disposed' i. e., those intending the deprivation of others' women and others' wealth, *daṇḍam*, 'punishment' according to their guilt i. e. in the form of deprivation of the entire property, or of 20
capital punishment, *nipâtayet*, 'should inflict', i. e., should administer.

It may be asked, indeed, of a king whose principal duty is to keep the subjects pleased, how can punishment and its infliction be possible? so the Author says *'dharmo hi'* 'dharma etc., *Hi*, 'since', it is in the form of *daṇḍa* or punishment, formerly by *Brahmâ*, was created. These, moreover, 25
have been stated by regard to the indentity of the receptacle and the thing contained. Keeping the people content by behaving according to dharma itself involves the infliction of punishment, while pampering the people is not part of the duty of a king. This is the substance. By the use of the word *eva*, 'only' the Author points out such as have come in as 30
instruments to be regarded as only subordinates. By the use of the word *tathâ*, and *cha*, and by their mutual combination the Author intends the fulfilment of the original rule.

1. Ch. XI. 28.

Yâjñyavalkya Verse 355.

That to wield equitably is not possible by one who is greedy or has not formed his mind; but by one who is true of promise, is pure, well-assisted, and wise. (355).

Mitâkṣharâ:—**Sa**, *that*, the afore-mentioned daṇḍa, 5 **lubdhena**, *by the greedy one, i.e.*, by one who is miserly; **akṛtabuddhinâ**, *by one who has not formed is mind, i.e.*, by one fickle-minded; **nyâyataḥ**, *equitably, i.e.*, according to justice; **netum**, *to wield, i.e.*, to use, it will not be possible.

By what kind of a person, then? So the Author says, 10 **satyasandhena**, *by one who is true to his promise*, i. e. by one who is not unfaithful; **s'uchinâ**, *by the pure*, i. e. by one who has conquered the sixfold group[1] of enemies; **susaháyena**, *by one who is well assisted*, i. e. by him who has the allies above-mentioned; **dhimatâ**, *by the wise*, i. e. by one 15 expert in the rules of what is politic and what is non-politic. To wield the rod according to the rules of Dharma. Such a person has the power. (355).

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Yâjñavalkya, Verse 356.

According to scriptures, when employed, the whole 20 world of Devas, Asuras, and men, that (rod) gladdens; but otherwise, it produces wrath (throughout) the world. (356).

Mitâkṣharâ:—**Sa**, *that*, rod according to the modes mentioned by the S'âstras, when utilising them, along with the Devas, Asuras and men this entire world **jagadânandayet**, *gladdens*, causes delight; 25 **anyathâ**, *otherwise*, by a transgression of the rules of scriptures if employed, it might *enrage*, **prokopayet**, the whole world etc. (356).

Not only by unrighteous punishment, there is the enragement of the world, but on the other hand, to the person employing it, there is loss of the visible and the invisible (fruit); so the Author proceeds 30

1. The six passions.

Yâjñavalkya Verse 357.

The unrighteous punishment destroys the heaven, fame, and all the worlds; the proper punishment, however, for the king, procures heaven, glory and victory. (357.)

Mitaksharâ:—Again by transgressing the sacred law and actuated by greed &c., the punishment which is imposed, that, by reason of the sinful motives, destroys *heaven, glory and, worlds,* However, when made by reason of the religious motives, it becomes the cause of securing heaven, glory and victory. (357).

10 **Viramitrodaya**

That punishment should be administered according to the s'âstra, otherwise the King would be to blame, so the Author says.—

Yâjñavalkya Verses 355, 356 357.

Sa, that, in the form of dharma; *dandaḥ*, 'punishment'; *alubdhena*, 15 uncovetuously', i.e. absolutely without any greed; *krtabuddhinâ* 'with a firm mind', i.e. with a firm idea; *satyasandhena* 'by the truth abiding', i.e. whose declarations are meticulously maintained; '*s'uchinâ*, 'pure', *jitârishaḍvargeṇa*, who has conquered all the six evil influences; *susahâyena*, 'with good assistance' i. e. having good efficient ministers; *dhīmatâ*, 'possessing good 20 intellect', knowing the rules of morality; *râjñâ*, 'by the king', *nyâyataḥ*, 'according to the rules of justice. *Netum*, ' for carrying', i. e. for reaching, *s'akyaḥ*, 'is possible'. Similarly, with the abnegation of avarice &c., and according to rules of law, *susahâyaḥ*, 'properly assisted' *daṇḍayet*, 'should punish'. This is the substance.

25 In the *Mitâksharâ*, however, the reading adopted is, 'that it is not possible for one to carry according to the rules of justice who has not a firm mind' , and a different meaning of this clause has been expounded; and the second half, *satyasandhena* etc. treating it as different sentence, has been expounded. (355)

30 For one employing the punishment in that manner, and in a manner opposite to that the Author expounds, desirable and undesirable results, while *yathâsâstram*, 'according to s'âstra etc. i. e. in accordance with s'astra i. e. without transgression of what is stated in the s'âstra what is administered, that *daṇḥa* which is so administered gladdens 35 the whole world entirely as is together with gods, demons, and the human beings. *Anyathâ*, 'otherwise' i. e. by transgressing the limit

of *daṇḍa* which is so administered and has been explained before, he might enrage the world i. e. he might make it angry. (356).

Evam cha, in this manner, that prosperity is the result of the love of the people' and the like, having stated these, the acquisition of a twofold result from donating property according to the prescribed ways, and its opposite, the Author also states another result. 5

Swargah, 'heaven' such as is characterised by the text namely where 'no pain' is experienced, etc., a special kind of happiness; *kirtim*, 'reputation', *i.e.*, reputation for goodness; *lokaḥ*, 'people', *i.e.*, in the form of subjects; *tadvinâśam*, 'its destruction', *i.e.*, of a king who acts contrary to these, viz., administering punishment by illegal means, there occurs destruction of the people on account of a defeat in battle and the incidental result of the deprivation of power as a ruler, is inferred by the word *tu*. (357). 10 15

Yâjñavalkya, Verse 358.

Even a brother, a son, or a venerable individual, a father-in-law, or the maternâl uncle, as well, are not immune from punishment by the monarch, when from their duty they fall away. (358). 10

Mitâkṣhará:—Arghya, *one venerable,* i.e. who is deserving of respect, such as the preceptor and the rest, The rest are well-known. These, brothers, sons and the rest even, when fallen from their duties must be punished; what then of the others? Since one falling away from his duty, **adaṇḍyo nâma,** *cannot go without punishment i. e.,* there *can be none,* **nâsti.** 15

This however is, except the father and the mother, and the like. Thus says **Another Smṛti**: "Immune from punishment are the mother and the father; *snâtâka,* the family priest, a hermit, wandering ascentics conducting themselves in accordance with the rules of *s'ruti* and morality, they are the authorities on Dharma," (358). 20

Viramitrodaya.

The Author states particularly about indifference in the matter of punishment,

Yâjñavalkya, Verse 358.

The brothers and the rest are well-known. *Arghyaḥ* 'venerable', *i.e.*, deserving of respect, such as the preceptor, etc. ; by the words *api*, and *cha*, are included the father and the rest; even the brothers, if swerving from their own duty, *i.e.*, go acting against its dictates, *râjñyâ*, 'by the king',—*nâma*, shows possibility—it is not possible for such persons to be immune from punishment. 'Even the brother' by this expression it is indicated what then of one who is a neutral or an enemy? (358).

Yâjñavalkya, Verse 359.

10

He, the king, who punishes the punishable properly, and executes those deserving capital punishment, shall be deemed to have performed many sacrifices consummated with rich gifts, (359).

Mitâksharâ :—Moreover, **yaḥ**, *he who*, **daṇḍyân**, *fit to be punished* (a king) who punishes the punishable *on account of these having* fallen from their duty, and who are deserving of punishment, **samyak**, *properly, i. e.*, according to the rules of S'astras, inflicts punishments such as verbal reproach, and the rest, **daṇḍayati**, *punishes*, and who **vadhyân**, those, *fit to be executed i. e.*, those who deserve death, **ghâtayati** kills, by that king, consummated with many gifts, are **kratubhirishṭam**, the *sacrifices deemed to have been performed*. He accumulates the fruit of *bahudakshiṇakratu i. e.*, of sacrifices in which large gifts are given. This is the meaning.

15

15

It should not be supposed that on account of the mention of the fruit, the enforcement of punishment is a kâmya duty, for in the non-observance of it, a penalty (prâyaschitta) is laid down. As says **Vasistha** :[1]

"For discharging one deserving of punishment, the king shall fast for one night ; for three nights the Purohita ; a Kṛchchra for the Purohita for punishing those and who ought not to be punished ; and for three nights, the king." (359).

25

It has been said that "In the case of the guilty a proper punishment should be administered" and the detection of the guilt is not

1. Vasistha-Dharma sutra (XIX. 40 and 41).

possible without a judical trial. Therefore, for the ascertainment of that, the king himself in person should daily hold judicial proceedings. So the Author says

Yâjñavalkya, Verse 360.

6 **Thus bearing in mind, the king, equal to sacrificial merit, separately, the judicial proceedings personally should attend in the company of the councillors, every day.** (360).

Mitâksh'arâ :—Iti, *thus,* in the mode aforementioned, **kratu-**
10 **tulyam phalam,** *fruit equal to the sacrifice;*
Page 102. by punishing those deserving of punishment the loss of heaven and the like, and thus properly **sanchintya,** *bearing in mind,* **pṛthak,** separately, *i.e.* in the order of the *varṇas,* **sabhyaiḥ,** by the Councillors
15 possessing the qualifications mentioned hereafter, **parivṛtaḥ,** *surrounded,* **pratidinam,** *every day,* the king **swayam pasyet** should, surrounded by the Councillors, *himself decide;* **vyavahârân,** *judicial proceedings,* according to the method to be described later on with the object of finding out the guilty and the non-guilty.

20 **Viramitrodaya**

The result of inflicting punishment is the acquisition of heaven ; therefore the Author mentions the source of *daṇḍa* namely the judicial trials, and says that a judicial trial should be held by a king

Yâjñavalkya, Verses 359, 360.

25 *Yo râjâ* 'that king ;' *daṇḍyân* 'who deserve punishment' i.e. who deserve to be punished excepting capitally; *samyak* 'well' i. e. in accordance with *S'âstra*; *daṇḍayet,* 'should punish' of course excluding the corporeal punishment ; *vadhyân* 'who deserve to be bodily punished, i.e. those who have incured a corporeal punishment; *samyak,* 'well' i.e. in accordance with the procedure stated in the Sâstra,
30 kills them, by encircling them with grass and faggots and then burning them. By the use of the word *cha* is included the dispelling of doubts of those who felt any doubt and did not do anything. By that the king will have secured the merit of performing the sacrifice where profuse *dakṣhiṇâ* such as hundreds of thousands of gold coins have been
35 distributed; in short, the king obtains the merit of securing the result of

that character which is produced from such sacrifice. Somewhere the reading is 'the *dakshinâ* which is given by a student after completing his study', there the meaning is 'those who have distributed the *dâkshiṇa* in profuse quantity.' (359).

Bearing this in mind, viz. that the result is equal to the performance of a sacrifice, surrounded by his councillors i. e. in their company; *swayam*, 'himself', the judicial trial in the form of plaint and answer. *pṛthak* 'severally'; *pratyaham*, 'every day', *paśyet*, 'should investigate' i. e. take into consideration with a view to a decision. *Swayam*, 'himself' this should be, when it is possible; otherwise the course stated in the text[1]: "Is not able to attend himself owing to absorption of business etc." will be stated in the next chapter. This very arrangement is stated in the following text of **Bṛhaspati** also:

"The king should examine the causes, or the chief justice, or the twice-born; after placing before them the parts of justice, and in accordance with the opinion of the sabhyas and the dictates of the *śâstra*". **Manu**[2] also :

"Of a king whose decisions about dharma are made by a *śûdra*, of that king the kingdom perishes like a cow sunk in a mud helplessly." **Vyâsa**:—"he who, abandoning the twice-born, examines actions in the company of the low-born, his subjects are enraged, and his power and treasury perishes, By this the assistance of a sudra is also excluded. (359-360).

Yâjñavalkya, Verse 361.

The families, castes, the S'renis, the Gaṇas, and the Jânapadas also, when deviating from their duty, the king having chastised, should establish therein the right path.(361).

Mitâksharâ :—**Kulâni**, *families*, such as Brâhmaṇas and the like; **jâtayaḥ**, *castes*, such as the Mûrdhâvasikta and the rest; **s'reṇayaḥ**, *quilds*, like those of betel-sellers and the rest; **Gaṇâḥ**, *Gaṇas, associations*, groups, viz horse-dealers and the like; **janapadâḥ**, *people*, communities such as the artisans and the like. These **swadharmâchchalitân**, *swerved from their own duty*, *i. e.*, fallen, **râjâ**, *the king*, according to the gravity of their offence, **viniya**, *having chastened*, *i.e.*, punished, **pathi**, *in the* (right) *path*, to their own duties, **sthâpayet**, *should establish*. (361)

1. Yajñavalkya Vyawahâr Verse 3.
2. Ch. VIII. 21.

Viramitrodaya.

After the punishment is administered to the kulas etc. the Author mentions the duties of a king in that connection

Yâjñyavalkya, Verse 361.

5 *Kula* 'groups' collections such as of Brâhmaṇs etc; *jâti*, 'castes', such as the *Murdhâbhishikta* and, other mixed castes; *śreṇi*, 'associations' i. e., collections of tradesmen etc; *gaṇah*, 'assemblies of men'; *jânapadaḥ*, 'people', such as agriculturists, artists etc. The use of the word *cha* includes other residents in one's territory not specifically
10 mentioned. These, when swerving from their own duties i. e., acting contrary to their own *dharma*, *viṇîya*, 'having brought under control' i.e., after punishing them according as they had deserved, *pathi*, 'in the way', i. e., in the proper path, the king should establish. In short, he should make them perform their own duties. (361).

15 'Punishment towards the evil-doers should be employed' thus has been said. That punishment is two-fold, bodily and pecuniary. As says **Nârada**:[1]

" Punishment is thus pronounced to be twofold: bodily, and pecuniary punishment. Bodily is known to be commencing with
20 beating and ending with death. With a Kâkiṇi and the like, begins the pecuniary punishment ending with one's entire property as well."

Although two-fold, still, according to the nature of the crime, it becomes manifold.

"Bodily is declared to be ten-fold, while pecuniary
25 punishment manifold."

There, by the word 'the pecuniary punishments' are to be pronounced Kṛshṇala, Mâsha, Suvarṇa, Pala &c,. These however, in different provinces are of different measures; thus in order that for the same kind of offence there may not arise in different provinces
30 different kinds of punishments, a fixed standard of measure for Kṛshṇala, aud the like, in matters of penal law should be fixed. In order to show this, the Author says

Yâjñavalkya, Verse 362, 363, 364 (1).

In the sunbeams as they shine through a window a
35 **particle of dust is called a *Trasaraṇu*; these eight make a *Likshâ*; these three make a *Râjsarshapa*. (362).**

1. App. 53 and 54.

These three make a *Gaura-sarshapa*; six of these make a *madhya yava*; these three make a *Krshnala*; these five make a *Mâsha*; and these when sixteen make a *Suvarna*. (363.)

Four Suvarnas make a Pala; or five even, so it is declared. (364). 5

Mitâksharâ:—In a sunbeam entering through a window, a particle of dust which is seen, that is called **trasarenuh** by **the Lord of Yogis**, and the like, who are the seers of truth. **Te ashtâu**, *eight of these*, viz., these eight Trasarenus make one **Likshâ** the egg of a louse born of sweat **tisrah**, *these three*, 20 *i. e.* the three likshas make one **Râjsarshapa**[2] or **râjikâ** The Râjasarshapas when three, make one Goura sarshapa[3]. The meaning is clear. Gaura-sarshapâh **shat**, *six* of them make a **yavomadhyah**, *a middle size barley i. e.* a barley seed which is of a medium size, neither too thick nor too thin. By this it is inferred 15 that the Gourasarshapas also may be of medium size. And likewise the Ràjasarsapàs even.

By the expression 'of a medium size' the words "mustard" &c., are not only mere terms denoting a measure but also they are terms denoting the substances measured thereby; these 20 should be so construed. As the barley measuring one prastha is denoted by the word *prastha*, similarly, any substance such as mustard &c., which is measured, now being here, shall be denoted by the word Sarshapa. But by taking the words sarshapa &c., as mere denominations for a measure, and on account of the impossibility of measure- 25 ment by annihilating the Trasarenus measures, transactions about measures like Krshnala and the rest would not be possible thereby. There, a medium size mustard may also be thick, thicker, thickest, or, thin, thinner, thinnest; and in different provinces it may have different standards of measures; so (to obviate this) it 30 has been stated as a rule, that in matters of penal regulations, the medium size of mustard &c., should be taken. **Te yavâh madhyamâh**, *those yavâs of middle-size*, **trayah**, when *three*, make one **krs'hnala**. Those Krs'hnalas, when five, make one **Mâshah**. Those sixteen Mâshas make one **Suvarnah**. Those Four 35

1. Cf. marathi *Likha*. (लिखा).
2. The black mustard.
3. The white mustard.

Suvarṇâs make one **Palam**. These are the tables thus given. Or five (Suvarnas) make one Palam, so has been stated by **Nârada** and others. There, by taking a Kṛs'ḥṇala as being
* Page 103
equal to three thick barley-corns, it follows that a Kṛs'ḥṇala is equal to one-sixteenth of a Vyâwahârika Nishka.[1]

With five of them (Kṛs'ḥṇalās), a Mâsha. With sixteen Mâshas, a Suvarṇa. This (Suvarna) is also equal to five legal or customary Nishkas. These Four (Suvarnas) make one Palam, (or in other words) twenty Nishkas make one Palam.

Where, however a Kṛs'ḥṇala is taken to be equal in weight to three thin barley-corns, then of the legal Nishka Kṛs'ḥṇala becomes a thirty-second part.

In this alternative a Suvarṇa is equal to two and half Nishkas, and a Pala equal to ten Nishkas.

When, however, a Kṛs'ḥṇala is measured with a middle-sized barley, then, the Kṛs'ḥṇala is the twentieth part of a Nishka, and Suvarṇa equal to four Nishkas, and Pala equal to sixteen Nishkas. Similarly, in the case where five Suvarṇas are taken as being equal to a Pala, there, twenty Nishkas make a Pala. Similarly, in other cases also, where a Kṛs'ḥṇala is taken to be the fortieth part of a Nishka, there a Suvarṇa is equal to two Nishkas, a Pala is equal to eight Nishkas, and so on.

All this is to be inferred from this very Sutra[2] according to the customs of different people.

Having thus demonstrated the measure of gold, now the Author mentions that of silver

Yajnavalkya Verse 364 (2), 365 (1).

Two Kṛs'ḥṇalas make one silver Mâsha, these sixteen make one Dharaṇa. Ten Dharaṇās verily make a S'atamâna Palam. (364) (2).

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1. Vyâwahârika Nishka is the legal or customary Nishka used as a measure, and which is equal to 16 Kṛshṇalâs. It is just as taking a rupee which *is equal to 16* annas.

2. The Sutra is that four Suvarnas make a Pala (पलं सुवर्णाश्चत्वारः), and a Suvarna is equal to eighty Kṛs'ḥṇalas (अशीतिकृष्णलं सुवर्णम्).

A Nishka is four Suvarṇâs. (365) (1).

Mitâksharā :—**Dwe Kṛshṇale**, *two Kṛshṇalas*, above mentioned make a **Rupya mâshah**, *silver Mâsha*, relating to silver. These silver Mâshâs when **Shodas'a**, *sixteen*, make a **Dharaṇam.** Purana, of this even, is the other designation: "Sixteen of these make a silver dharaṇa, or purana." thus has been said by **Manu.**[1]

Das'abhirdharanaiḥ, *by ten dharanas*, **S'atamânam palam**, are measured a *S'atamâna Pala*. So it is to be understood. The above-mentioned four Suvarṇas form one silver Nishka. [364-365 (1)].

Yâjñavalkya, Verse 365 (2).

A Kârshika is a copper paṇa. [365 (2)].

Mitâksharâ :—Of a *Pala*, the fourth part is a *Karsha* is well-known among men. Measured by a Karsha is **kârshikaḥ**, &c. A transformation of copper is **tâmrikaḥ**, *made of copper*, a copper coin. A modification of copper weighing one Kârsha is called Paṇa, which is also called Kârshāpaṇa. As says **Manu**[1]: "A kársha for copper is a kârshâpaṇa, or Paṇa". By taking five Suvarṇas as making a pala, then twenty Māshas make a Paṇa. In that case the statement "a Mâsha is said to be a twentieth part of a Paṇa" becomes valid for business purposes. By taking four Suvarṇas as making a Pala, however, sixteen Mās'ās make a Paṇa. In this alternative, though the words 'a suvarṇa', 'a paṇa' or 'a kârshâpaṇa' have the same meaning, still the words 'paṇa' and 'kârshâpaṇa' are copper coins only.

Thus have been described the measures for gold, silver, and and copper as they are necessary for penal purposes. Of the measures of bronze, ritika (brass) etc, which form part of the every day transactions of people, this same measure should be understood. (365) (2).

The Author now mentions the terminology of his own law

Yâjñavalkya, Verse 366.

One thousand and eighty Paṇas is the highest punishment, and is called *Uttama-sâhasa; half of that*

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1. *Ch. VIII, 136.*

is the middle, or Madhyama-sâhasa ; half of that (again) is declared to be the lowest, or Adhama sâhasa. (366).

Mitâkṣharâ :—Of Paṇâs, the thousand, i.e. thousand Paṇas; one of which that is the measure is **Panasâhasraḥ**. Along with
5 eighty, this is **sâs'itiḥ**; that **Daṇḍaḥ** the measure of which is thousand Panas with eighty more, is the amercement **Uttama sâhasaḥ** should be called Uttama-sahasa. **Tadardham,** *half of that,* viz. half of one thousand eighty Paṇas is **Madhyama,** *middle* i.e. five hundred and forty paṇas *daṇḍaḥ;* of this, measures middle sahasa, or Madhyama-
10 sâhasa; **tadardhamadhamaḥ**, *half of that is the lowest* viz. half of five hundred and forty Paṇas *i.e.* two hundred and seventy Paṇas is the a amercment for the lowest Sahasa, which is called Adhama-sâhasa, declared by **Manū** and others. As to what **Manu**[1] has said viz[2]:

"One hundred and fifty Paṇas are declared (to be) the first
15 amercement; the middle one, five; and one
*Page 104. thousand as the highest." that alternative course has reference to offences committed unintentionally. (366).

Viramitrodaya.

Punishment will be laid down as of four kinds. Therefore a part
20 of the punishment being dependent upon the knowledge of the money measure, the meaning of the technical terms are being given

Yâjñavalkya, Verse 362-366.

Jâle, 'in a jâli' i.e. in a window, '*sûrya marichi*', 'rays of the Sun', *yadrajah,* 'the dust' there that which is actually being seen, *sukṣhma,*
25 'in the form of soft dust'. So says Manu[2]:—"That is known as *trasareṇu,* when the sun's rays are passing through a window and its nitches, the soft dust that is seen, these that is known as the first of the measures, and is called *trasareṇu*"

These *Trasareṇus,* eight of these make up *Likṣhâ.* These three
30 *Likshas* are known in scientific works as *Râjsarṣhapa,* (black mustârd). three such *râjsarṣhapas* make one Goursarṣhapa, (white mustard); six

1. Ch. VIII. 138.
2. Ch. VIII. 133.

Gaurṣarshapas make a Madhya, and which is known as Yava also. The word *madhya* also goes with *Râjsarṣhapa*; three *madhya-yavas* are known as *Kṛshṇalas*; five kṛshṇalas are called a *Mâsha*; sixteen mâshas make a *Suvarṇa*; four or five suvarnas are known as a Pala. As another alternative, five make a *yava*. By the use of the word *api*, 'also' another measure of Pala used in books of medicine is included.

Gold measures.

In regard to the measures of silver, the Author mentions a special rule. Kṛshnala has been stated before. The two make a silver *mâṣha*. Sixteen of these silver *mâṣhas* make a *Dharaṇa*; dharaṇa has another designation namely *Purana*. So says Manu[1]:—"These sixteen of these especially is known as *Dharaṇa* also *Pûraṇa*, the silver."

Silver measures.

Ten dharaṇas make a hundred silver Palas. *Suvarṇâḥ* have been formerly mentioned; four of these make a silver *Nîṣhka*. Here by the use of the words, *cha, tu, vâ*, are dispelled doubts about less or greater measure in the tables of measurements stated.

The Author mentions a special rule in regard to copper measures. *Tâmrikaḥ* relating to copper, a variety of it. *Kâr-ṣhikaḥ*, in the form of one fourth *Pala* and by reas^n of its being known among people as *Karṣha* is known as *Kârṣhikapaṇa*; that also is known as *Kârṣhâpaṇa* as otherwise designated. So says Manu[2]:—"*Kârṣhapaṇa* is known as a copper *kârṣhika paṇa*." Nârada:—"*Kârṣhâpaṇa* in the southern part is in circulation as a silver. In the East it is associated with the *paṇas* and it consists of sixteen *paṇas*," also, "*Kânini* is the fourth part of a *Mâṣha* and of a *pana*".

Copper Measures.

Sâshiti, 'with eighty', *i.e.*, together with eighty paṇas; of the paṇas a thousand of the measure is 'a thousand paṇas'. That in the form of punishment is known as the *Uttama sâhasa*, 'the highest amercement'; thus it follows that a fine amounting to one thousand eighty *paṇas* as the *Uttamâsâhasa*, *i.e.*, *daṇḍa* is the 'Highest amercement'. Half of the *uttamâsâhasa* is declared as *Madhyamasâhasa*, 'the Middling amercement' in the *śâstra*, and half of the *madhyama sâhasa* has been declared, *i.e.*, stated as the *Adhama sâhasa*, the 'Lowest amercement', so it is said in the Smṛtis. In Manu[3] however. "two hundred and fifty of the paṇas has been declared the 'first sâhasa', five hundred is the *middle*, and the uttama, *i.e.*, he highest, is one thousand'. Thus has it been defined. (362–366).

1. Ch. VIII. 137.
2. Ch. VII. 137.
3. Ch. VIII. 139.

The Author now enumerates the kinds of punishments

Yâjñavalkya, Verse 367.

A reprimand, afterwards the reproof, then fine, and after that corporal punishment; these should be employed 5 separately, or together, according to the nature of the crime. (367).

Mitâksharâ:—**Dhikdaṇḍah**, *reprimand i. e.*, rebuke by the words "fie etc." ; **vâgdaṇdastu**, *a reproof*, however, consists of harsh and imprecatory words; and **dhanadaṇdah**, *fine*, consists in 10 deprivation of property; as also **tathâ vadhaḥ**, *death*, punishments commencing with the confinement of the person and ending with the taking away of life.

These four-fold punishments **vyastâḥ**, *taken separately i. e.*, by one at a time, or **samastâḥ**, conjointly *i. e.*, by two, three, or 15 four at a time, according to the nature of the crime, **yojyâḥ**, *should be administered.*

In the above order, on failure of each former, each subsequent is to be employed. As says **Manu**:[1]

"The reprimand should first be employed, reproof afterwards, 20 thirdly a fine, after that a corporal chastisement." (367).

The Author now mentions the points in the regulation of punishment

Yâjñavalkya, Verses 368.

Having ascertained the guilt, the place, and the time, as 10 also the capacity, the age, the act, and the means, punishment should be given to those deserving punishment. (368).

Mitâksharâ:—**Aparâdham jñâtwâ**, *having ascertained the guilt*, in accordance with it, punishment should be fixed having regard to the place, time, age, act, and wealth (of the defaulter); in 15 accordance with these, **daṇḍyeshu**, *upon those who are punishable*, i. e. upon those deserving punishment, one should administer the punishment.

1. Ch. VIII. 129.

Also after taking into consideration whether the elements of intentional or unintentional, whether it is the first offence or a repetition.

Although with regard to the king, this 'collection of duties of king' has been stated, still even for other castes also which are authorised to administer and protect the subjects and districts, this very law should be considered to be applicable to them also.

In the text "The duties of kings I will declare (and) show how a king should conduct himself,"[1] the seperete mention of the word Nṛpa (protecter of men) indicates his capacity to levy taxes, and also his duty of protecting and the inevitability of the power to administer punishment. (368).

Here ends the First Book known as regards the 'Rules of Conduct of the Good' in the Commentary on the Dharmasâstra of Sri **Yâjñavalkya**, called the Easy **Mitâksharâ**.

The Composition of great **Bhaṭṭa Vijñânes'wara**, the Paramahansa Parivrâjaka, the son of **Sri Padmanâbha Bhaṭṭopâdhyâya** of great glory.

"Of one bearing the surname **Uttama**, is this composition, his own, an exposition of **Dharma S'âstra**, by **Vijñanesvara Yogin.**"

In this Book, Chapters, (1) Introductory (2) Of the Celibate Student. (3) On marriage. (4) Caste divisions .(5) Duties of a Householder. (6) Of the Snatakas. (7) Of the eatables and non-etables. (8) About the Purfication of things. (9i The Rules about Donations. (10) On S'râddha. (11) Of the Ganapatikalpa. (12) The Graha-S'ânti. (13) The Duties of kings. Thus Thirteen Chapters.

"This exposition of the S'âstra treatise by the sage Yâjnavalkya, for what learned person is this not ordanied ? Although of measured words, still having profuse meaning, it sprinkles the nectar round the ears."

May Prosperity be.

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1. See Manu. Ch. VII. Verse 1.

Viramitrodaya.

Now while giving the divisions of the punishments, the Author mentions the alternatives about their application

Yâjñavalkya, Verses 367, 368.

5 *Dhik dandaḥ*, *dhik*, 'punishment' i. e. 'fie upon you', *vâk dandaḥ*, 'an abuse', i. e. harsh words, such as 'you are a sinner, 'I shall beat you', and such like harsh words at random ; *dhana dando*, 'monotory fine', in the form of payment of money ; *vadhah*, 'bodily punishment' in the form of the cutting off of the limbs, or of killing. . By the word *tathâ*, are
10 included the imprisonment and beating. These punishments, either jointly or severally, each by itself, one, two, or three, according to the guilt, should be used for the guilty. The word *hi* is used respectively i. e. thereby the distribution of punishments would be according to the guilt. (367).

20 Not only that the punishment should be in pursuance of the guilt, but the conditions of the place, and of the offence also, should be followed. So the Author says :—*aparadham* viz. the offence. Whether it was done, once or often, whether it was of little importance or of great, whether the *des'as*, country, has been troubled or not ; then
25 as to *kâlam* time whether it was in famine time or in a time of plenty ; *balam*, strength whether the bodily strength was great or not ; *vayaḥ*, age, such as infancy and so on ; *karma*, 'act' such as, relating to *agnihotri*; location such as the slaughtering place &c. Of these, after knowing about the person who has incurred the punishment, after
30 giving consideration to it, for the guilty i.e. one should let the punishment fall on the offender i. e. he should administer the punishment.

Here ends the first chapter entitled the *duties of a King*,

Of the commentary of **S'ree Yâjñavalkya** known as the
35 **S'ree Virmitrodaya** composed by Shrimant **Mitramis'ra** the best among the learned scholars of all the lores, the son of **Parṣurâma Mis'ra** with the special honour, the son of **Hansapandita**.

And who was appointed by **S'ree Veersinhadevâ**, the Sun blossoming the lotuses of the earth surrounded by the four oceans, the
40 great king the son of Śree *Mahârâja Madhukara Sâhayya* whose lotus like feet are illuminated by the rays of the crest-jewels of all the dependent kings his fendatories.